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1	3 or 4	40
2	2 or 3	40
2	4 or 5	50
3	3	50
3 or 4	4 or 5	75

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By DR. FRANKLIN S. HARRIS, JR.

THE behavior of the flatworm is determined by the rise and fall of the sea with the tides. When the tide comes in and waves beat on the sand, the animals crawl under the sand for protection; when the water goes down, they creep up to the surface again. Professor H. S. Jennings reports that if the worms are placed in an aquarium, they still go down at the time of high tide and upward at the time of low tide, hence can be used as tide indicators for about two weeks.

FLIES kept completely in the dark for sixty-nine generations have their eyes unaffected and still react normally to light.

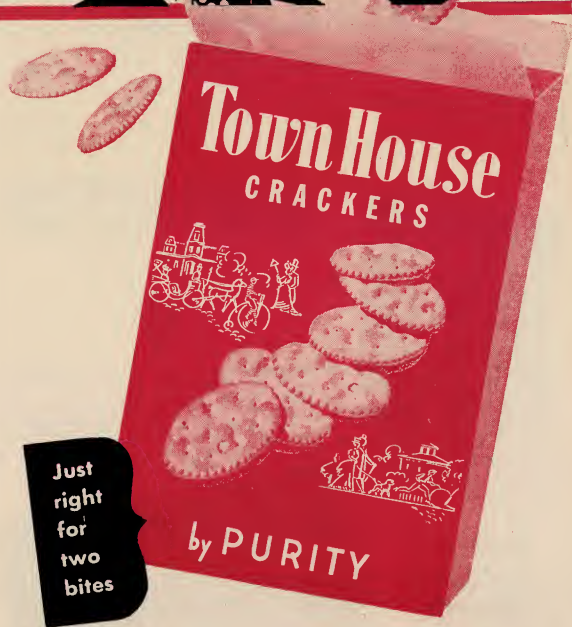
TWENTY-ONE inches of rainfall in Texas are needed to produce the same amount of growth that can be produced with thirteen inches in Montana. The moisture available for plants is influenced by the amount of water which evaporates, and evaporation is influenced by temperature, relative humidity, and air movement.

AMONG the most beautiful famous waterfalls in the world are two on Brazil's boundaries. On the boundary with Argentina is the Iguassu Falls, over two hundred feet high. On the boundary with Paraguay is the Guaira's seven falls which on the basis of mean annual flow combined with considerable height of 130 feet is the world's greatest waterfall. Its estimated mean annual flow is 470,000 cubic feet a second.

ARECENT study of 246 violent deaths in Westchester County in New York, population 600,000, has shown a close relation between alcohol and violent death. Autopsies showed that 87 percent of the homicide victims, 46 percent of those who died in auto accidents, 24 percent of those in other accidents and 19 percent of the suicides had been drinking before they were killed. The *Journal of the American Medical Association* report notes that of the drivers killed in auto accidents most "were not chronic alcoholics but people who had been drinking at a cocktail party, a tavern, a wedding, or a holiday celebration."

SEPTEMBER 1951

YOU JUST CAN'T QUIT

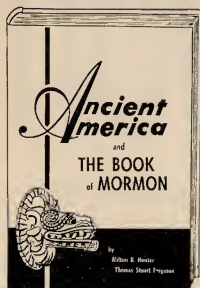


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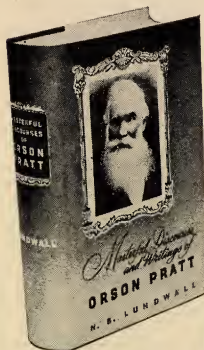
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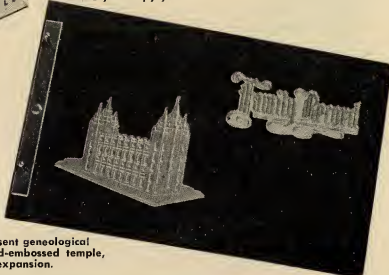


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PARENTS AS TEACHERS

By H. H. Bailey

PERHAPS you have often heard this statement, "Parents are good, bad, and indifferent." However, I have never found a father and a mother who did not hope and pray often for that son or daughter of theirs. Without exception, they wanted him to be a good man, a worthy citizen, a credit to the community in which he lived.

The world at large has forgotten the role of parents as teachers. Many educators have discouraged home teaching at an appalling loss to boys and girls. A noble mother is the greatest teacher in the world, especially in building good habits in the lives of her children. The father should be an able assistant.

"Parents are good teachers," did you say? Certainly. There are unnumbered thousands of men and women who owe much of what they are to their parents, not only because their parents taught well, but also of far greater importance, because they lived well. But I am willing to concede that home training is at times bad, and occasionally indifferent. Without good home training any child is greatly handicapped.

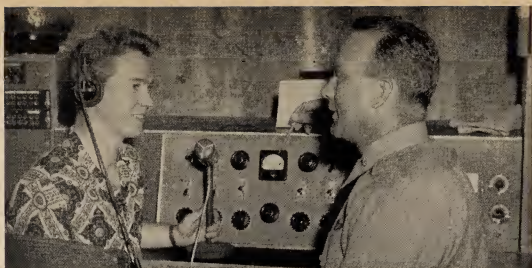
Conscientious Church people have a decided advantage in training their children. There is the enduring influence of the Great Teacher, so helpful that no one as yet has been able to estimate its full value. The parents, living the fundamentals of the Church, teach largely by example, which is far greater than teaching by precept. However, home training is of value only so long as it is *right* home training. Once in awhile children are trained to cry. They are occasionally trained to be selfish. At times they are trained to develop undesirable dispositions. A few are trained to be discordant notes in the home and elsewhere.

This training is largely completed within the first six years. Habits and qualities established at that age are broken with difficulty. Now, habits are vital. They are indispensable. Nearly all of what people do is done through habit. Each person is an actual bundle of

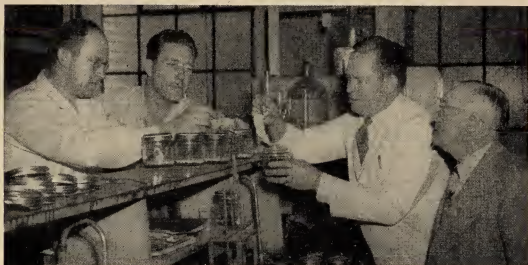
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THE IMPROVEMENT ERA

FOR ALL-AROUND TRAINING

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Academic

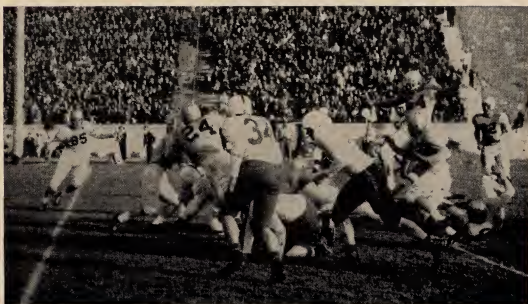


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"THE VOICE OF THE CHURCH"



VOLUME 54

NUMBER 9

September 1951

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THE COVER

The cover illustration this month is a photograph of President Joseph Fielding Smith of the Council of the Twelve. With its publication we complete the series of four-color process portraits which, begun with the picture of the late President George Albert Smith, and continued with full-color pictures of the new First Presidency.

President Joseph Fielding Smith's photograph is the work of Lignell & Gill of Salt Lake City.

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Parents as Teachers

(Concluded from page 610)

habits. Every good habit adds to personality: Every bad habit detracts from personality.

The child who is not taught proper health habits from babyhood suffers through this neglect. Sufficient sleep, one of these habits, should be an early desire. Learning to eat wholesome food, well-balanced, without complaining, is a high-ranking habit.

There are other good habits in large number that every child should possess. The earlier he acquires them the better. Among these is the habit and desire to do honest work. In too many homes and in too many schools, boys and girls are taught not to work but to desire the life of the indolent. Honest work is one of God's choicest blessings. There is no success or achievement without it.

The home that delays the training of the child in good habits and right conduct until he is six years old is just six years behind schedule; this lost time is seldom regained.

Memory is a highly important part of the mind. It should be developed early in life. Among its attributes is the ability to recall pleasant events. This should become a well-established habit, as should the ability to forget the unpleasant. Blessed is he who recalls only the helpful, the inspiring, the beautiful!

The characteristic of being agreeable ought to be a common trait of mankind, fully developed during the child's first six years of parental training, and then supplemented by school experiences until there is a well-established habit of agreeableness.

No person is properly trained until he can live in harmony with those about him. Parents should never forget that it is a superb quality for their son to adjust himself to existing conditions without sacrifice of his high principles of good conduct. One who can do this has pleasant living ahead, as do his parents, his earliest and best teachers.

There are many intangible habits for the parents to teach. Among these are courtesy, kindness, appreciation, unselfishness, forgiveness, devotion, loyalty. What an opportunity and privilege parents have!

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614

THE SCIENCE OF HUMAN RELATIONS

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

IT is commonplace, almost a daily experience, to hear some person proclaim that the paramount problem in these times is for humans to learn to live together amicably. The issue is usually phrased as a "race" between education and catastrophe; education's role being sometimes emphasized as "education for human relations." This sometimes breeds enormities such as the academic pot-boilers, offered for two hours college credit or more by some "experts" under such titles as "Education for Western Survival," "Education for Better Human Relations," "Civilization and Education," and others—as if some of us professors knew the answers and had ready-made pellets for the body politic. Ah, that we knew one-half as much! And yet, there is much that we do know that we could use far better. Likewise, it is symptomatic of the times that the effort is made, via education, to win the race with catastrophe.

* * * * *

However a moment's reflection will suggest that all education worth the name, since the activity first began, has been "education for survival," eastern, western, northern, or southern. Certainly, the social sciences and the colleges of pedagogy have no monopoly of the field. The social sciences do have a large responsibility in investigating, isolating, and clarifying any data which may assist in helping men to live together, fruitfully and peacefully. The importance of religion and religious systems in this quest is not overlooked by the anthropologist nor by most of the historians. The sociologists, for the most part, too, are aware of the significance of this important area, together with some psychologists. Others, including the political scientists and the economists, judging from their discourse and literature, are but dimly aware of the phenomena which the anthropologist views as vital. The influence of Catholicism, Confucianism, Buddhism are but dimly seen by most "observers," including the journalists and commentators who feed the public its diet of policy-ideas, vis-a-vis the current conflicts in Europe, Southeast Asia, and the Far East. Yet it seems obvious to a literate person of almost any faith or social experience, that much human behavior finds root or seeks justification in the fundamental

attitudes and outlooks nourished by religion. This phenomenon deserves attention from either "empirical" or "philosophical"—value-conscious-and-value-impregnated research.

* * * * *

In 1927 the Western Electric Company began a series of large-scale investigations, with which Harvard University soon joined, into human behavior in industry. A number of significant volumes appeared in consequence: Elton Mayo's *The Human Problems of an Industrial Civilization* (1933); North Whitehead's *The Industrial Worker* (2 vols., 1938); Roethlisberger and Dickson, *Management and the Worker* (1939), and several others. World War II brought much opportunity for investigation

of human behavior in military organization. Monumental volumes such as Samuel Stouffer and associates', *The American Soldier* (2 vols., 1949), Grinker and Spiegel, *Men Under Stress* (1945), and *War Neuroses in North Africa* (1943) stand as research monuments to this effort. Fort Benning, Georgia, current Army center for continued investigations in the field, has reported that 640,000 American soldiers "cracked up" from mental or emotional causes while in the service. Administrative theory, as an academic discipline, is now vitally concerned with the prospects of a "science" of human relations. The old traditional ideas of "chain of command," executive controls, central staff services, hierarchy and discipline, are rapidly being either discarded or modified. Instead of viewing organization under strong central leadership as a problem in hierarchical autocracy and whip-cracking, modern social science is showing that organizations consist of conscious, strong-emotioned human beings who behave and act like such. Consequently group activity, the essence of any administrative problem, and executive leadership are coming to take such findings into account.

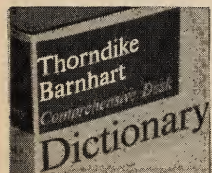


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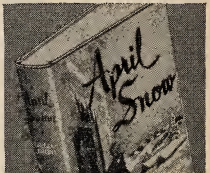
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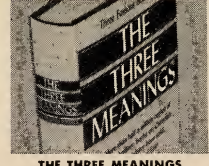
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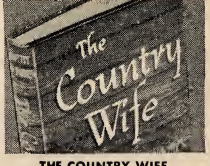
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

June 1951

17 ELDER Mark E. Petersen, speaking to the title "Sons May Succeed Where Fathers Fail," addressed the radio audience of the Columbia Broadcasting Company's "Church of the Air."

President J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Mexican Branch, Temple View (Salt Lake City) Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Honeyville Ward, Box Elder (Utah) Stake.

18 BRIGHAM YOUNG UNIVERSITY'S Leadership Week began. Its theme this year is "Leadership In a Time of Uncertainty."

Evening Tabernacle organ recitals and outside illustrated lectures for the summer were begun on Temple Square.

21 NEARLY five thousand persons over seventy years of age were feted at the annual old-folks-day outing in Salt Lake City's Liberty Park.

24 MONUMENT PARK (Salt Lake City) Stake, organized from portions of Bonneville and Hillside stakes, with President George L. Nelson, formerly first counselor in Bonneville Stake presidency, as president, and Harold R. Boyer and Kenneth P. Borg as counselors. Comprising the new stake are the Monument Park Ward (from Bonneville Stake) and the Laurelcrest, Beacon, and Hillside wards (from the Hillside Stake). Elders Harold B. Lee and Henry D. Moyle of the Council of the Twelve were in charge of the organization of this, the 187th stake of the Church.

Dr. Asahel D. Woodruff, dean of the graduate school, Brigham Young University, began an eight-week series of addresses under the general title "Religion and Modern Problems," on the Church radio hour on KSL.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the joint Oneida (Idaho) Stake house and Preston Seventh Ward chapel.

Elder Matthew Cowley of the Council of the Twelve dedicated the Redondo Ward, Inglewood (California) Stake, chapel.

Elder Marion G. Romney, Assistant to the Council of the Twelve, dedicated the Caldwell Ward, Nampa (Idaho) Stake, chapel.

29 A "CHILDREN'S ROOM" to accommodate parents of small children visiting Temple Square is being built in the rear of the Salt Lake Tabernacle.

The genealogical society of the Church closed. Before its scheduled reopening, August 13, it is expected that more than fifty thousand rolls of negative film and many thousands of books and records now in storage will be moved to the new annex. The Index Bureau offices will be extended into the basement of that annex and the third floor will be used as an extension to the library.

July 1951

1 SANTA MONICA STAKE organized from portions of the Inglewood (California) Stake, with President E. Garrett Barlow, president of the Inglewood Stake before this organization, as president. His counselors are Elders Clinton R. Cameron and C. Lott Hess. Wards are the Santa Monica, Brentwood, Mar Vista, Westdale, and La Cienga. Membership is in excess of four thousand. Wards remaining in the Inglewood Stake are Inglewood, Westchester, Redondo, Lawndale, Lennox, Centinella, and Torrance. Membership is in excess of 5,300. Elders Spencer W. Kimball and Henry D. Moyle of the Council of the Twelve effected the organization of this 188th stake now functioning in the Church.

President Austin Gudmundsen, formerly first counselor to President E. Garrett Barlow, sustained as president of Inglewood (California) Stake, with Elders Lloyd Prestwich and William G. Woolley as counselors. Elder Clinton R. Cameron was released as second counselor.

Long Beach Sixth Ward, Long Beach (California) Stake, formed from portions of the Long Beach Second and the Compton wards, with Elder Vern Handy as bishop.

4 THE FIRST PRESIDENCY announced that by action of the First Presidency and members of the Council of the Twelve, the Japanese Mission has now been expanded to include the Philippines, Guam, and Okinawa.

The Church genealogical library now has in excess of seventy-eight million pages of records on microfilms.

8 PRESIDENT David O. McKay dedicated the combination Castle Dale Ward chapel-Emery (Utah) Stake house.

Glendale Park Second Ward, Pioneer (Salt Lake City) Stake, formed from portions of Glendale Park Ward, with Elder George Ward as bishop. The name of the old ward was changed to Glendale Park First Ward.

Presiding Bishop LeGrand Richards dedicated the chapel of the Tooele Fourth Ward, Tooele (Utah) Stake.

9 THE general superintendency of the Deseret Sunday School Union announced that two visual aids were ready for release. The film strip "Special Aids to Teaching" is intended for use in the July faculty meeting. "Making Lessons Live" is the title of the second film strip and will be used for the August faculty meetings of that organization throughout the Church.

11 PRESIDENT David O. McKay addressed the opening of the four-day celebration commemorating the centennial of Nephi, Utah.

15 THE Salt Lake Tabernacle choir and organ broadcast began its twenty-third continuous year as a weekly feature on national radio networks.

Presiding Bishop LeGrand Richards dedicated the Blackfoot Third-Fifth Ward chapel, Blackfoot (Idaho) Stake.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the Blackfoot Fourth Ward chapel, Blackfoot (Idaho) Stake.

19 PRESIDENT Joseph Fielding Smith of the Council of the Twelve celebrated his seventy-fifth birthday.

22 PRESIDENT David O. McKay dedicated the chapel of the Hood River Ward, Portland (Oregon) Stake.

Evening religious services in many of the wards and branches carried a pioneer theme.

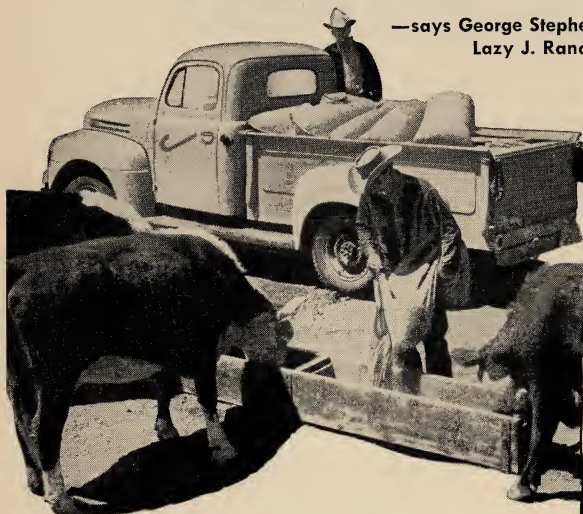
24 PIONEER DAY. In Salt Lake City and in other places where the Church is established, appropriate parades or other events marked the one hundred and fourth anniversary of the arrival of the Pioneers in the Salt Lake Valley.

(Concluded on page 665)
THE IMPROVEMENT ERA

**"My ranch 'workhorse'
runs for 2 $\frac{2}{5}$ ¢ a mile!"**



—says George Stephens, Owner
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"On my cattle ranch, the real 'workhorse' is my thrifty Ford Truck!" says George Stephens.

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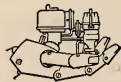


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MOUNTAIN ASPENS

By James W. Magee



THEY come in a mist of silver
From morning's golden glow,
Bringing their peace and their beauty.
Whispering dreams they know—
The lovely, tremulous aspens,
Loved by the grave old pines,
Loved by the meadow that brings them
A gift of columbines.

The robins sing their sweetest songs
Among the aspen trees;
The wild bluebells and roses send
Their fragrance with the breeze.
So tenderly, where aspens smile,
The mountain shadows fall,
And through the dusk, the aspens hear
A trout stream softly call.



ONE MAN'S MEAT . . .

By Eva Willes Wangsgaard

WHEN I have gone too far to touch
This ruffled lavender
Of iris silk I love so much
When scented breezes stir,
Somebody else will take my place
In house and garden plot
And walk this path of shadow lea
To change what she has bought.

And she will say, "Remove that rose.
That flimsy trellis sags,
And dig these out, for goodness knows
I've always hated flags!"

GIRL ON THE FIRST DAY OF SCHOOL

By Alma Robison Higbee

SHE walked through fields of summer,
Knowing well
That days were winged, that each hour
must be
Pressed flower-wise, if still the heart would
tell
Its beads of brightness when autumn
roamed the lea
And changed green clover to a Tyrian sea.
Just yesterday she came from woods and
streams
And turned the key in summer's golden
door;
Today, in history books, vicarious dreams
Would span the seas to seek the waiting
store
Of treasure hidden on some distant shore.

TURN ABOUT

By Verdine McMillen

MEN say that all boys need a dog
To love, teach tricks, to feed.
And if dogs follow boys about,
For both it fills a need.

If grownups own a friendly dog
And treat it like a toy,
The dog seems lonesome now and then—
Perhaps it needs a boy!

SACRED CONCERT

By Anna M. Priestley

EXULTANTLY the clear young voices
raise
A tower of song to reach the skies above,
And listeners breathe the silent hymns of
praise.
One with the universe in faith and love,
The very gates of heaven must stand ajar,
And cherubim and seraphim bend down
To listen, all enraptured, from afar
And offer earthly music heaven's crown.

"Unfold, ye portals everlasting!" Hear
The notes of triumph swell, a mighty tide
Of melody that beats upon the ear
Until, indeed, celestial gates swing wide.
No other offering the heart can bring
Can quite compare with that of those who
sing.

MIRAGE

By Thelma Ireland

A MIGHTY lake spreads its blue wings
Upon the desert's sand.
With clouds reflected in its depths
And trees along its strand.
A mighty lake that disappears—
Could it be camouflage?
A mighty lake that proved to be
A fantasy, mirage.
We find mirages, too, in life,
That from afar look true,
But from another angle, false.
It is one's point of view!

ZEPHYR

By Virgil B. Smith

SEARCHING winds brush through the trees
And whisk away the cloak of leaves—
But leave a piercing silhouette
Where trunk and branch and twig are set.
And sometimes, too, a breeze of words
Conceived in love, soaring like birds,
Sweeps through a soul . . . confusion routs,
Reveals pure truth beneath tangled doubts.

THE MIGHT AND THE GLORY

By Georgia Moore Eberling

WHERE prairies run to vast infinity,
And skies sweep farther than the
widespread plain,
Where, like the ceaseless billows of the
sea,
You glimpse the swaying miles of gilded
grain,
There lies the might and glory of this land.
Where wheels of industry and commerce
turn,
And where close-knit the ranks of workers
stand,
Where fires of forge and mill and home-
stead burn,
There lives the glory, and there grows the
might
Of a free people and their hard-won peace.
For these a nation, resolute, will fight,
And strong in faith will die to hold their
lease!
The world is lightly held with freedom
dead,
And who would value life with freedom
fled?

YOUNG VISITOR

By Elaine V. Emans

N o longer now is she the child who gave
Her rapt attention to the cunning pair
Of elephants, nor does she quite behave
With the assured and newly-practised air
Of one who's just attained young ladyhood.
It's not that she is ever awkward, either—
But more as if she wonders if she should
Make this or that remark to me, or neither.
And oh, if she was lovely as a child,
And if she will be lovelier, when mature,
To me she is her loveliest, exiled
This interval from either state,—unsure
Of trivialities, and yet somehow
Moving within a magic circle now.

VIGIL

By Pansy H. Powell

I SHALL not sleep this autumn night away.
There will be countless evenings after
this
When I shall lie, unconscious of the bliss
Enjoyed by those who live above the clay.
But not tonight! As long as moonbeams
play,
And these swift, chattering mountain
freshets kiss
The whitened steppingstones, I must not
miss
One second of this magic. Here I stay!
Once in a life each moment seems to be
Supremely clear and all-enrapturing.
One of a kind and worthy to be known.
Such times are lent us from eternity.
How could I sleep when I am capturing
This precious hour forever for my own!

AUTUMN REVERIE

By Daisy L. Detrick

NOW comes the season of tranquility
When Autumn gladly binds her
tawny hair
With golden fillets, dons a russet gown,
And walks in quiet reverie. Aware
Of all the pagan fragrances that earth
In fruitfulness distills, the balzomy
Of color, and the harvest's bounty, spread
On field and hill for eager eyes to see.
Yet she is musing on the shy young spring.
The timid promise in the jade green
strands
Of sprouting grain and in the varnished
buds'
Sure flowering; recalls the fecund land's
Swift burgeoning from vine and bush and
tree;
The noisy urgency of summer when
Spring's promise is fulfilled; the hum
Insistent of the harvesting again.
The cycle is complete from seed to seed.
She walks in quietness, content to know
That golden haze will yield to gray, and
bring
The still Nirvana of the winter's snow.

INTERCEPTION

By Ora Pate Stewart

A POET sat in the arbored shade
And thought to woo the muse,
But her children deftly sought her out
And came in threes and twos:
"Where did God stand when he made the
world?"
"I cannot find my shoes."
"Who lights the lamps in lightning bugs?"
"My tooth is coming loose."

The evening shade gave way to night;
The moon rose high and round
And pressed the shadows of the leaves
Like lace upon the ground.
"A cloud is shining up the moon."
A fleecy, flannel thing
Rubbed lightly at the copper disc
And left it shimmering.

"No muse tonight," the poet sighed,
And raised her weary head—
Then sadly, dutifully, she tucked
Five muses into bed.

The Editor's Page

By President
David O. McKay

THE TEACHER

It is written that "he who governs well leads the blind, but he that teaches gives them eyes."

IN A thoughtful work entitled *The Religion Worth Having*, Thomas Nixon Carver once gave several sociological marks of what he considered the true church. Among other things I find this comparison:

"Everyone is familiar with the intense struggle for existence that is carried on among the trees of the forest. It is asserted that the struggle is so intense and the issue of life and death is so sharply drawn among the young pines of a thicket, that the cutting of an inch from the top of one of them will doom it to ultimate extinction. Even that slight difference puts it at a disadvantage, and it never regains what was lost, but falls farther and farther behind and is eventually killed by its less unfortunate rivals.

"Now let us imagine," he continues, "that these trees were conscious beings and capable of having a religion. Let us suppose further that one set of trees possessed a religion which stimulated growth and helped them in the struggle for soil and light, while another possessed a religion which retarded growth and hindered in the struggle, is there any doubt as to which of these religions would ultimately dominate the forest? Those trees which happen to possess the kind of religion which hinders them would perish, and their religion would perish with them.

"The issue of life and death," he adds, "is never so sharply drawn among human beings as among the trees of the forest, but in the long run the results appear to be very much the same"; and then, "if that be true, it will follow that the religion which best fits men for the struggle with the forces of the world, which enables them to survive in this struggle, will eventually be left in possession of the world."

I am grateful for membership in a Church

whose religion fits men for the struggle with the forces of the world and, which enables them to survive in this struggle. One of these acting forces is the responsibility of teaching, and the opportunity afforded in this Church for so many to share this responsibility.

There are others, also; for example, much might be said about the accomplishment of the Church in enabling men to win dominion over the forces of nature; in other words, efficiency in helping supply the material needs of mankind. Though this phase of our religion is glorious to contemplate and will establish in the minds of thinking men the superiority of this divine organization, I shall merely mention it as one of the many commendable features which help to fit us in the struggle with nature's forces.

Neither shall I dwell upon the social efficiency except to suggest that anyone who will give thought to it, and examine the divine organization and the opportunity that we have for influencing for good our young people as social beings, will be convinced of the efficacy and superiority of the Church in this regard.

But I should like to draw attention to the teaching force of the Church.

Martin Luther once said: "Count it one of the highest virtues upon earth to educate faithfully the children of others which so few, and scarcely any, do their own."

The obligation of teaching is placed by the Church first upon the parents, and the responsibility thereof has been placed upon them by divine command. But besides parents, there are tens of thousands of men and women, and of boys and girls, who have accepted the responsibility of teaching. In the priesthood quorums alone the number runs into many thousands. And if we add mothers

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

and fathers and young men and young women in the Relief Society, the Sunday Schools, the Mutuals, the Primary, and the seminaries, we have an army of teachers who have the privilege and responsibility of exercising what Luther calls "the highest virtue upon earth."

Now in furnishing opportunity for so many to get the development that comes to the true teacher, think what the Church is doing to help this army of teachers as individuals to become strong in the battle against the forces of the world!

First, it places upon them the obligation of teaching their fellow men by example; and there is no better safeguard placed upon an honest man or a sincere woman.

Second, it develops the divine attribute of love for others. Jesus said to one of his Apostles, "Simon, son of Jonas, lovest thou me more than these? . . . Yea, Lord, thou knowest that I love thee. . . . Feed my lambs." (John 21:15.) Love should precede the responsibility of feeding those lambs. And these tens of thousands of teachers must have in their hearts the love of teaching, the love of fellow men, and a willingness to accept this responsibility with the divine attribute of love.

Then there is a third requirement, namely: purity of life. I cannot imagine one who has soiled himself, teaching successfully purity to boys. I cannot imagine one who has doubt in his mind about the existence of God, teaching impressively the existence of a Deity to young boys and girls. He cannot do it. If he act the hypocrite and attempt so to teach, what he is will speak louder than what he says—and that is the danger of having doubting men as teachers of your children. The poison sinks in, and unconsciously they become sick in spirit, because of the poison which the person in whom they have confidence has insidiously instilled into their souls. The thought of teachers attempting to teach youth faith in God, when they haven't it, is irreconcilable with consistency, if not indeed unthinkable. So the third qualification is purity of life and faith in the gospel of Jesus Christ.

Finally, it gives them an opportunity to serve their fellow men, and therein magnify the calling which has come to them, and indeed prove that they are real disciples of Christ. Inasmuch

as ye do it unto the least of these my children, ye have done it unto me. (See Matthew 25:45.) Thus the divine principle of service is instilled in their hearts.

I ask you to think of the effect upon society, if every worthy teacher, every one, will succeed in influencing only one other to love, to have that same purity of life, and that same desire to serve fellow men as he has!

I once observed a young girl in her teens put forth a special effort to speak to the little boy that was by my side. I could see that she wanted to recognize that boy, and that he was glad when he saw her, to return her salutation. As we passed him, I said, "Who is she?"

"She is my teacher."

"What is her name?"

"I don't know what her name is, but, oh, she is a dandy!"

He used an incorrect word, but the significance he gave the word I knew, and the expression on his face I read, and in my heart I thanked the young girl for the influence she had over that boy. Only in her teens, but what that girl will say to him in his class he will accept as gospel truth; what she does in her life he will emulate; and that young girl (with untold tens of thousands of other teachers) carries the responsibility, in a measure, of molding that boy's character.

God help our teachers to feel the responsibility that comes to them, and to remember that responsibility is not measured alone by what they say, but by what they do, and by the opportunities that have come to them to know good from evil. Oh, how mighty is the responsibility of a teacher! Well might the Prophet say to them:

" . . . O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

"For behold the field is white already to harvest; and lo, he that trusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:2-6.)

Is There a Conflict Between Science and Religion?

By John A. Widtsoe OF THE COUNCIL OF THE TWELVE

THE ANSWER to this old but ever-recurring question is, "No, there is no such conflict." The earlier so-called conflict is disappearing or has vanished. There re-

mains only the conflict of personal opinions.

This must be so, for the object of science and religion is truth. Brigham Young, for example, declared that, "The gospel is a fountain of

THE IMPROVEMENT ERA

truth, and truth is what we are after."¹ This is the view of every intelligent and honest follower of science or religion. There is the certainty in science as in religion that in the years ahead only truth will remain and conquer. Again in the words of Brigham Young, "Truth will abide when error passes away."² The eager search in science or religion should be for truth and more truth. Men's cherished opinions and long-conceived beliefs often fall before truth, if truth is made the chief issue. Unless truth is placed first, there is neither sound science nor respectable religion.

This is illustrated by a well-known historical incident used before in these columns. Aristotle, the famous thinker of the past, taught that if two stones, one heavy, the other light in weight, were dropped from a height, the heavier one would reach the earth first. This was accepted by men of learning for thousands of years. The authority of Aristotle could not be questioned, so they thought! However, a young man, Galileo, decided to try it out. From the top of the leaning tower in Pisa, Italy, he dropped several stones of varying weights. They struck the ground at the same time! The men of erroneous learning gasped!

By this trial or experiment, not only was an erroneous doctrine replaced by a correct one, but a new vision of one method of arriving at truth was also obtained. This famous experiment is historically among the beginnings of modern science.

The experimental method of discovering and testing truth may be applied in the fields of science and religion.

Since both science and religion strive for truth, there cannot be a conflict between them. Truth is unchangeable, the same whether labeled science or religion. Clashes come only when truth is only partially known, or when men use unsupported opinions instead of established facts in their arguments.

There is something ludicrous, for example, when intelligent men quibble about the age of the earth or the time of the coming of man on earth, which neither science nor religion knows with certainty. By methods of science, the earth seems to be very old; by certain passages in the Bible, the earth appears to be a relatively young creation. Neither claim is so well-

founded as to be beyond dispute. Therefore, in our day we assemble more and more knowledge and wait patiently for a final conclusion.

The somewhat differing fields of truth accepted by science and religion have also led to conflicts of opinion. Science, since its modern birth nearly four hundred years ago, has concerned itself primarily with external nature. Only recently has it become interested in matters not subject to the balance or other commonly-employed instruments. Religion, though all-inclusive in the field of truth, on the

other hand, gives first attention to matters of mind and spirit. Science assembles the facts of nature; religion uses them in accordance with God's law. This difference in their fields of endeavor has often led men of limited comprehension to speak of conflicts between these two human activities.

The difference of opinion among men in their fields is usually due to the unwillingness of one or the other to accept as truth the basic principles used. To illustrate, the extreme scientist may cast out everything that cannot be seen directly. The invisible world, he insists, is closed to man on earth. The man in the field of religion insists that this invisible world may be known by man, too. The existence of God may be demonstrated with absolute certainty by the use of other powers than those employed in ordinary science. When such differences arise, clashes or conflicts of opinion arise, which are not really between science and religion, but between men. Sometimes also it is the man of religion who is at fault. Recently a religious leader proclaimed that the earth was flat, not round. Naturally certain navigators and others rose in protest. There was conflict among men,

but not between properly attested science and religion.

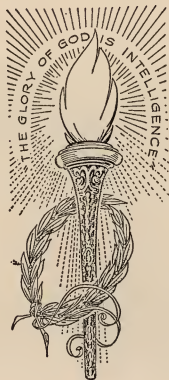
As the years have progressed, the tendency has been for science and religion to enter each other's field. The unseen world is more and more being studied by men of science; and men of religion are increasingly finding in external nature proofs of the existence and power of God.

In their honest search for truth, harmony between science in its lesser field and religion in the greater field is being established.

We have something more than morality alone to teach the people. What is it? It is how to redeem the human family.—Brigham Young.

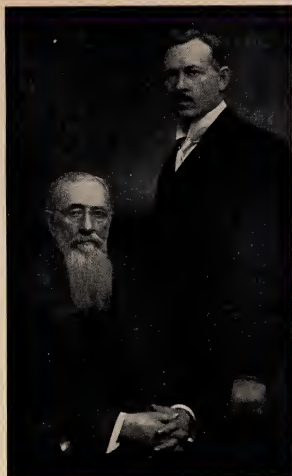
Evidences AND Reconciliations CLVIII

An Answer to the Questions of Youth



¹Discourses of Brigham Young, p. 9.

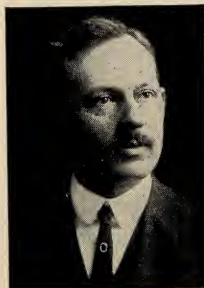
²Ibid.



President Joseph F. Smith and his son, Joseph Fielding, January 1914.



As a young man in 1911.



Brother Smith in January 1914.



Julina Lambson Smith, his mother.



As a young child three years old.



Joseph Fielding at twelve years of age (center) with brothers George (left) and David A. (right).

ON JUNE 4, 1951, when the honorary degree of Doctor of Letters was conferred upon President Joseph Fielding Smith at Brigham Young University, this citation was read:

"Joseph Fielding Smith, son and grandson of Prophets of God, himself a Prophet, Seer, and Revelator, and an Apostle of Jesus Christ for over forty-one years. Known and honored for his unbending devotion to the revealed word of God, he is also loved for his sportsmanship and skill in friendly games. Capable of vigorous criticism, he is also quick to extend counsel with others the most kindly of men.

"From his youth he has devoted himself to the preservation of history, the forthright enunciation of scriptural teachings, and the turning of the hearts of the children to their fathers. Under his hand the Historian's Office and the history of the Church have matured to-

gether, and a world-wide genealogical society has wrought miracles of research and systematic ac-

JOSEPH

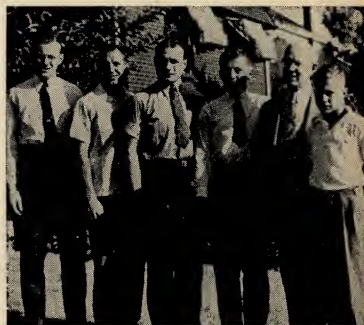
complishment. From his pen have come in steady progression seven books and nearly a score of illuminating pamphlets which touch vital religious matters with refreshing directness and vigor.

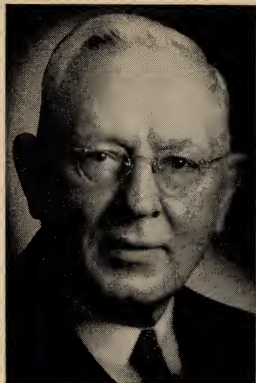
"As administrator of the Quorum of Twelve Apostles, he assigns to none, tasks more arduous than those he takes upon himself. As Chairman of the Executive Committee of the Board of Trustees of Brigham Young University he has been its watchful, critic and loyal friend and remains readily approachable notwithstanding incredible heavy responsibilities. For

Elder Smith as President of the Salt Lake Temple, with his wife, Jessie Evans Smith, when she was motron of the Salt Lake Temple.



Father and five sons in 1940.





President Joseph Fielding Smith

arship, for his life of devotion to its production, and to its dissemination, and for his constant encouragement of education as the search of eternal truth, the University confers the degree Doctor of Letters, *honoris causa*."

Thus briefly, and in a rather remarkable manner, was epitomized something of the character and accomplishment of the man who on April 9, 1951, was sustained by the general conference of the Church as President of the Council of the Twelve Apostles, an office in which he had already acted since the death of President George F. Richards, because President McKay was otherwise occupied with his duties as a member of the First Presidency.

President Joseph Fielding Smith's

as a member of various business boards, as chairman of the Church reading committee, as a member of the Council of Twelve Apostles for more than forty years (to which office he was ordained and set apart on April 7, 1910, at the age of thirty-three), and as a father and friend—and as a man.

It is of the latter that I should like to give some personal impressions—as a father and friend, and as a man; but many other activities and events in a long career must first be noted:

Joseph Fielding Smith's ancestors go back to the early American patriots of New England, and in his veins runs the blood of martyrs who died as a witness to the restoration. He is the grandson of Hyrum Smith who was shot by the side of his brother Joseph at Carthage Jail. He is the son of Joseph F. Smith, sixth President of the Church of Jesus Christ of Latter-day Saints, preeminent among preachers of righteousness, who as a boy of nine years drove a team of oxen across the plains with his widowed mother, Mary Fielding Smith, in search of a home where freedom could be found and where God could be worshiped according to conscience.

Through his mother, Julina Lambson Smith, Brother Joseph Fielding is also descended from pioneer progenitors. He was born on July 19, 1876, in Salt Lake City. In his boyhood he learned to work on the farm. He learned to work with animals, with nature—and with men, and inborn in him was a love of God, which love grew greater in his youth and has grown greater as the years have been added upon his head. He partook

(Continued on following page)

FIELDING SMITH

President of the Quorum of the Twelve

By RICHARD L. EVANS

thirty-four years a member of the Church Board of Education, he has been influential in shaping the policies and programs of Latter-day Saint Institutes and Seminaries and in directing the destiny of this University.

"His guiding hand has kept secure the integrity and scriptural soundness of unnumbered manuals and books written for use in religious instruction in the Church.

"Upon this man of spiritual schol-

arship, for his life of devotion to its production, and to its dissemination, and for his constant encouragement of education as the search of eternal truth, the University confers the degree Doctor of Letters, *honoris causa*."

A modern family in Israel



With part of his grandchildren, who now number forty



JOSEPH FIELDING SMITH



Happily engaged at his desk.

(Continued from preceding page)
of his father's teachings and testimony and grew to manhood full of faith.

He was active in his youth in the organizations of the Church, including service as superintendent of the Sunday School in the Sixteenth Ward. He also attended L.D.S. University and worked at one time at Z.C.M.I.

As a missionary: President Smith was ordained an elder in 1897, and then, 1899-1901, served as a seventy in the British Mission. He later returned to Great Britain and to Europe, in 1939, with his wife, Jessie Evans Smith, and directed the evacuation of the missionaries from European fields of labor in the early days of World War II, and returned to Salt Lake City in November 1939, after successfully completing this critically difficult assignment. He has long been a member of the missionary committee of the Church, and has officially visited many of the missions at home and abroad.

Other Early Activities: After his return from his first mission, he served from 1901 to 1910 as a home missionary in Salt Lake Stake. He served as a member of the Salt Lake Stake M.I.A. board before and after his mission, beginning in 1898. In 1903 he was set apart as a president of the twenty-fourth quorum of seventy, which quorum he also served as instructor. From 1903 to 1919 he served as a member of the general board of the Young Men's Mutual Improvement

Association, and in 1904, became a member of the high council in the Salt Lake Stake.

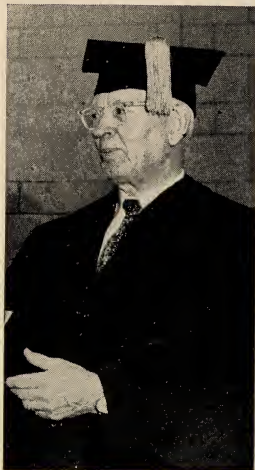
The Church Historian: Brother Smith learned a love for Church history in the years of his youth, partly, no doubt, acquired from his father and his forebears who lived through so many of the scenes themselves. And when he returned from the British Mission in 1901, he accepted an assignment in the Church historian's office, which led to his being sustained in 1906 as assistant Church Historian. He was later named historian and recorder for the Church, in which positions he still serves.

Genealogical and Temple Work: In 1907 President Smith was made

served as counselor to President Anthon H. Lund in the Salt Lake Temple presidency from 1915 until 1921; upon the death of President Lund, he became a counselor to President George F. Richards. He served as temple presidency counselor until the mid-thirties. In June 1945, he became president of the Salt Lake Temple, from which position he was not long ago released as the weight of other duties increased.

As Author and Editor: Brother Smith organized the Genealogical and Historical Magazine and served as its editor. He has also been one of the most energetic writers of the Church, and his books, like his speaking and like his personal life, are vigorous in their defense of the faith and in their exposition of the principles of the gospel of the Lord Jesus Christ as it was restored in this dispensation through the Prophet Joseph Smith.

In addition to innumerable magazine articles his published books include: *Blood Atonement and the Origin of Plural Marriage; Origin of The Reorganized Church and Question of Succession*, 1905; *Essentials in Church History*, 1922; *The Way to Perfection*, 1931; *The Progress of Man*, 1936; *Life of Joseph F. Smith*, 1938; *Teachings of the Prophet Joseph Smith*, compiled 1938; *Signs of the Times*, 1942; *The Restoration of All Things*, 1944; and *Church History and Modern Revelation*, 1947-1950. He has also supervised the recent revision of the *Doctrine & Covenants Commentary*.

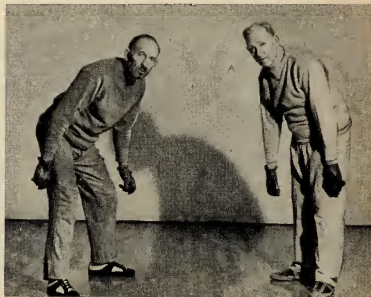


President Smith at the time he received honorary degree of Doctor of Letters from Brigham Young University, June 4, 1951.

a secretary and director of the Genealogical Society of Utah to which work and society, with its world-wide and ever-expanding and important activities, he has since been identified and energetically devoted. He is today the president of the Genealogical Society, and has been since 1934.

He has also been long interested and active in temple work and

On the handball court with his brother David A. Smith, former member of the Presiding Bishopric.





The Church Historian and two assistants, the late Andrew Jensen (left) and A. William Lund (right) examine some Church history.



His son, Milton, former missionary in Argentina, quarterback at the U. of U. last year, had the third highest punting record in the nation in college football in the 1950 season.

He is chairman of the Church reading committee, and as such has read uncounted thousands of pages of manuscript for the auxiliaries, the priesthood, and for other organizations of the Church and for numerous individual authors. His hours at home, early and late, are spent with the hard labor of reading, appraising, criticizing, and correcting manuscripts and proofs of proposed publications—an undertaking which he has indefatigably pursued.

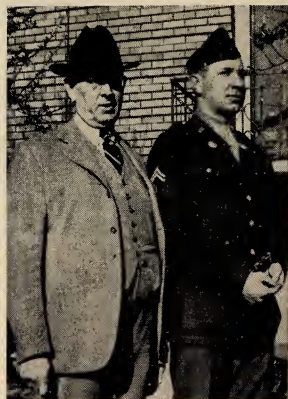
Brother Smith is also a scripturist of unusual ability. In the Bible, as well as in all the other standard works of the Church, he can turn with sureness and facility to pertinent and supporting passages of scripture on almost any gospel subject. He lives by, refers to, and supports his position by the revealed and recorded word of the Lord God.

In Education & Business: He has served as a member of the Board of Trustees of Brigham Young University since 1912 and has been a member of the Church Board of Education since 1917.

He is a member of the Board of Directors of the Beneficial Life Insurance Company, and of the Zion's Savings Bank & Trust Company.

All these facts, and the listing of these offices and activities, add up to a lifetime of earnest energy in which no indolence or dilatory tactics have ever been in evidence, and in which early and late he has pursued his Father's purposes—preaching the gospel of the Lord Jesus Christ, writing of it, exhorting,

pleading for faith, for repentance, and for full acceptance of all the



With his son Lewis Warren Smith who made the supreme sacrifice during World War II.



Joseph Fielding Smith tells a story to a group of young visitors.

doctrines and ordinances that our Eternal Father has prescribed for the eternal salvation and exaltation of his children.

All this, or much of it, perhaps the Church knows rather well, for they have seen Brother Smith in official capacity for more than forty years. But what many may not know so well are his personal and personable qualities:

From his youth he has been vigorously interested in sports. He has always been physically active, and for many years was a regular attendee at classes at the Deseret Gymnasium and an able and enthusiastic handball player. And when he himself isn't participating, he is an enthusiastic spectator and an encourager of his own sons and of other men's sons in clean and wholesome contests. His son, Milton, who played quarterback on the University of Utah football team last year, had the third highest punting record in the nation in college football.

His Family: In April 1898 President Smith married Louise Emyla Shurtliff who was the mother of his two eldest daughters, Josephine and Julina. Following her death some ten years later, he married Ethel G. Reynolds who was the mother of his five sons and of four of his daughters, and who died in 1937. He later married Jessie Ella Evans who has been the devoted companion of many of his travels during the past decade, the foster mother of his devoted family, and a gracious hostess in his home, and who

(Concluded on page 687)



—Painting by Goff Dowding

An artist's conception of the brother of Jared, at the time of the Tower of Babel, crying unto the Lord that their language be not confounded.

Author's Note

THE epistolary form of this series of articles, is the style in which the writer most commonly expounds his views. Although "Professor F." to whom these letters are addressed is a purely fictitious anthropologist in an eastern university, he is typical of many a real correspondent, and the letters themselves are no less typical. If "F." seems unduly meek and teachable, that is because with the limited space at our disposal it would be folly to engage in long and needless controversies.

My dear Professor F.:

I WARNED you that you would find the Book of Mormon full of strange and puzzling things. Please don't hesitate to tell me what you think; above all, there is no need to be concerned about of-

fending my religious sensibilities. The Book of Mormon is tough; it thrives on investigation; you may kick it around like a football, as many have done; and I promise you it will wear you out long before you ever make a dent in it.

As to your first objection, you say that you are disturbed by the apparent attempt of the Book of Mormon to trace the origin of our Indian tribes to a single city in the Near East and to a time as recent as 600 B. C. This would seem to you to be a much too simple and limited explanation for everything. It seems so to me, too. But since you have only begun your reading of the Book of Mormon, my urgent advice to you is, read on! There

The WORLD

is a great surprise awaiting you in the next to last book. Far from being oversimplified, this strange history is extremely varied and complicated. As you know, the missionaries in the early days of the Church recommended the Book of Mormon to the world as "a history of the Indians," Indians being one of the few subjects on which Americans in general possessed some information and on which their interest could be easily aroused. But as a matter of fact, the Book of Mormon is not so much a history of the Indians as of their distant ancestors—people as different from them in many things as our Anglo-Saxon forefathers are from us. The story of the Indians

THE IMPROVEMENT ERA

only begins where the Book of Mormon ends: before that it deals largely with those great city-building nations of the south, about whom you know much more than I do.

But before the Book of Mormon ever approaches your glamorous field, it has a good deal to say about another culture, one that has been much studied in our day and can still be examined at first hand, namely (of all things) that of the desert Arabs, which is brought before our eyes in First Nephi with a vividness and clarity which, I believe, say much for the authenticity of the record. The same book also gives us a glimpse into the life of the prosperous and civilized "Jews at Jerusalem" in the days of Zedekiah, briefer but no less clear and specific than the picture of life in the desert.

Already, you see, this remarkable document offers to impart information on no less than *four* widely-divergent cultures. I leave it to you whether an accurate description of any one of them, with the possible exception of some Indian tribes, would have been possible from source materials available in the days of Joseph Smith. But it is to the culture number *five* that I would now call your attention. The last history in the Book of Mormon, which goes under the

THE Book of Mormon is tough; it thrives on investigation; you may kick it around like a football, as many have done; and it will wear you out long before you ever make a dent in it.

are free to laugh at this, but if you think I am trespassing, what would you say of a man who tried to give an account of life in that prehistoric world from what was known of it 120 years ago!

With the same unfaltering and unhurried step that led us across the sands of Arabia (and you must agree that that was a marvelous performance), the author of the Book of Mormon now conducts us into a world so remote, so utterly different from anything within the scope of the Biblical or classical student, that if we would follow him, we must acquire a whole new gear and tackle for the journey. I think we are agreed that it would take a great deal of training for anyone to acquire the background necessary to compose First Nephi. Now imagine any man insane enough to try after such colossal exertions to write *another* such story, of equal length and detail but this time about a totally different race of people, living in an age far removed from the other and in a wholly different geographical setting! As far as I know, not even Joseph Smith ever called anyone's attention to this prodigious

and so forth, but always in a different setting; so that the test of an historical document lies, as we have so often insisted, not in the story it tells but in the casual details that only an eyewitness can have seen. The story of Jared and the story of Lehi have the same theme, the familiar one of the righteous man who leads his people out of a doomed and wicked world. There is nothing original in that: it is also the story of Noah, Enoch, Abraham, Moses, "The Church in the Wilderness," and, for that matter, the restored Church. But what a setting! What strange institutions and practices! How shall we ever be able to check up on such recondite stuff? It is going to require a bit of doing, and so I would advise you to prepare yourself for a long siege.

As you know, it is my unfortunate habit either to write appallingly long letters (twenty pages yet) or none at all. Since you have set this off by accusing the Book of Mormon of proposing an over-simplified story of the Indians, I am not going to let go of your throbbing wrist until, Hamlet-like, I have forced you to look upon a number of strange and disturbing pictures. Had the Jaredites lived in a vacuum, their story would today be beyond the reach of criticism. But they did not live in a vacuum: the Book of Ether tells us that they continued in the New World the customs and vices that had flourished in the Old. If, then, we can only find out what people were up to in the homeland at that early day we will have our "control" for the Ether story. That, as you will recall, is the way we handled the problem of Lehi in the desert—found out what was going on in the world that Nephi was supposed to be describing and then compared the data with what Nephi had to tell us. The task of checking up on Lehi's activities was greatly simplified by the fact that the Beduins of Arabia do things in our day much as they did them in his. What we find in Central Asia—Jared's country—are customs equally stable.

(Continued on following page)

Of The JAREDITES

PART I

By Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

title of Ether, is even more wonderful in my opinion than the first. It takes us into the twilight world of proto-history where the dim half-described shadow-empires of Asia are only in our day beginning to take on recognizable form. As you know, my constitutional weakness for whatever is vague and fuzzy has drawn me irresistibly to this dangerous area, and I have been guilty of a number of lengthy articles on matters that sensible people hold to be unsearchable. You

gious feat; we all take it for granted. Yet you will soon see that the author of Ether could have obtained precious little help from any materials used in writing First Nephi. On the contrary, the former experience could only tend to embarrass any attempt at a new history, which would call for an entirely new training and preparation.

What the author of Ether has to supply is not a new plot but all new props and scenery. Every century sees its wars, treaties, migrations,

THE WORLD OF THE JAREDITES

(Continued from preceding page)

"But," I can hear you snorting, "what about the evidence?" It is one thing, I will admit, to read Arabic, and another to lip the chaste Mongolian. From the isolation of Utah it is not possible to do more than skim the top of our materials; but if you will hasten to consult the bibliographies of such standard works as McGovern and Vernadsky, you will see that even they have hardly done more. Until someone appears who is competent to deal with the difficult documents—a Classicist who is also a Sinologist, an Indologist, an expert on Semitics, Turkish, Slavic, and what-not, in short, another Vambéry—we must be content to base our speculations on the limited materials within our control. Our whole justification is that these are adequate, as in the case of Lehi, to prove what we want to prove, no more. And what are we going to prove? That certain strange and unfamiliar things described in Ether actually could have taken place as described, because they actually *did* take place—characteristically and repeatedly—in those very cultural areas in which, according to the Book of Mormon, the Jaredites acquired their culture and civilization.

And what are those "materials" to which we have been so darkly alluding? They come in periods. To illustrate, let us say that there is a peculiar custom—of the royal court or the hunt, for example—described in Ether. We find the same custom described by modern travelers in Central Asia (source number one); Christian and Moslem merchants, geographers, and missionaries report the same peculiar custom in the same region in the Middle Ages (source number two); next we move back another seven or eight hundred years and behold: the spies and ambassadors of the Byzantine court describe the same custom (source number three, and so on), for which we are now beginning to feel a measure of respect! Moving back through the centuries, we find that classical historians from Cassiodorus to Herodotus, a full thousand years apart, mention the same custom, and then slipping back another fifteen hundred to two thousand years we read about it in the records of the Assyrians and

Babylonians. Last of all, the Russian archaeologists find evidence for the same thing in prehistoric times. From these many points of reference we may project as it were a smooth curve right back to the Jaredites, and safely assume that when the Book of Ether describes the very institutions depicted in these records of early Asia it is on solid ground. In each instance, however, you will have to be the judge, for all we can give at the present interval is a sampling of the evidence. You may have to wait thirty years for the rest of it.

Please note that we are limiting our curiosity to the sort of thing that happened. The exact time and place of any specific event are no concern of ours. Such matters are always open to dispute, and in the case of the Jaredites they don't begin to come within guessing distance. Bear in mind that these people lived their lives in a realm far removed from the current of world history; in a dateless age they took their culture from the common source and thereafter were on their own until they disappeared from the earth. What difference whether they had a battle in one spot or another—in one year or another? The important thing is that they did have battles and, for our purpose, that those battles followed patterns of warfare peculiar to Central Asia. We specialize in patterns.

COUNTRY DOCTOR

(For my Grandfather)

By Eleanor A. Chaffee

I REMEMBER him as one recalls
Not form or feature, but a heart well-known.

I remember his strong New England walls
Stripped by harsh winter to the granite bone.

His door was never locked—his rest unbroken.

The horse's harness, ready to his hand,

Waited the urgent step, the low word spoken.

Many a night his buggy used to stand
Outside a farmhouse, while he parried Death

With gray eyes and a touch made sure
by years.

His was the burden of the faltering breath
Steadied: the faintest sound a doctor hears.

Across my life his passing shadow fell:
I never met him, but I know him well.

The first chapter of our text gives us warning not to be dogmatic about chronology. Three times in the genealogical list of thirty names running back to "the great tower" the word "descendant" occurs in place of "son." (1:6, 16, 23.) As you know, in Hebrew and other languages "son" and "descendant" are both rendered by one very common word. One and the same word describes a modern Jew and Father Isaac as "sons" of Abraham—the word is understood differently in each case, but is *not* written differently. A person confined to a written text would have no means of knowing when *ben* should be taken to mean "son" in a literal sense and when it means merely "descendant." The ancient Hebrews knew perfectly well when to make the distinction: like the Arabs and Maoris they kept their records in their heads, and the mention of a particular patriarch assumed that the hearer was familiar with his line down to his next important descendant, the written lists being a mere outline to establish connections between particular lines—the name of a patriarch was enough to indicate his line, which did not have to be written out in full. Sir Leonard Woolley has some interesting things to say on this subject in his book *Abraham*. Now Ether proves, at least to Latter-day Saints, that "son" and "descendant" were both used in the ancient genealogies, which thus do not present an unbroken father-to-son relationship. We are told that the genealogy in Ether belongs to the second part of a record and that "the first part of this record . . . is had among the Jews." (1:3.) So we may regard the Old Testament genealogies as the earlier part of this same list and are thus faced with the possibility, long suspected by many, that in Biblical genealogies *ben* must sometimes be read "son" and sometimes "descendant," though men have long since lost the knowledge that enabled the ancient ruler to make the necessary distinction. The result is, of course, that our Biblical genealogies as we read them today may be much too short.

Incidentally, the genealogy in Ether, chapter one, explains why

(Continued on page 673)

THE IMPROVEMENT ERA

He didn't believe in a vengeful God, but he did believe in signs.

SHE WAS sipping orange juice contentedly, enjoying the leisurely Sunday breakfast and forgetful that Sunday morning could also be tense. Harry and Bob were enjoying their flapjacks like hungry little cocker spaniels. Her own eggs and toast had been good. Now it was only Dave's faintly hurried movements with his knife and fork, the quick unobtrusive glance at the kitchen clock that made her suspicious that this was not going to be a good day.

He sat at the table a few minutes longer, as if conceding the need for some Sabbath companionship with his family. Then he said, "Is my lunch ready, Lois?"

She pressed her hands together beneath the table but managed to say quietly, "Weren't you going to stay home today?"

The obstinate line had resolved again around his firm mouth. "I've got to get the work done, Lois. I'd counted on being able to work evenings, you know that. And now with overtime at the plant, I can't. Saturdays and Sundays are all I have. Honestly, I don't understand you—up until now you've been so enthusiastic about going into business for ourselves."

"It's not that, Dave. I've said so many times I want it just as much as you do—" she halted and suggested to the children, "You're finished now, boys—how about going up and getting ready for Sunday School. I haven't seen Snooper since we got up. He has to be fed, too."

It took the boys an endless five minutes to scamper out. When they were gone she turned back to the kitchen. Dave was already easing his arms into his windbreaker.

"Just make me two sandwiches, honey. That's all. I'll be home right after lunch. You said you liked dinner at night, anyway."

Her own mental arguments were in full swing. Oh yes, Dave, you've said that before, and you come in dead-tired at three or four o'clock.

stairs—Harry and Bob and I. But I put my foot down on Sundays. By the time you've got the shop ready to open you'll be a wreck yourself."

"I won't," he insisted. "There are only a few weeks more of remodeling work and then I can quit the plant."

Bitterly she told herself, yes, I can see it. I was thrilled when I saw you so enthusiastic over the prospect of your own business. But it's running away with us. "Is this what it's going to be like from now on? Never having any home life, Saturday your busiest day, and Sunday you'll keep going down to get stock ready or make up the books or some other reason? Start working Sunday and you won't be able to stop it."

"I promise," he said firmly. "I promise to be home after lunch, and then we can have all the rest of the day together. What can possibly be wrong with that?"

She turned suddenly away to make the sandwiches. What, oh what was wrong with them that after seven years of marriage she could not open her convention-stiffened lips and say simply, "It's wrong because this is the

Lord's day."

How was it that two such people could be shocked and embarrassed at the thought of actually speaking to each other the words *Sabbath, God, and holy word*? How could they be so normal, have Christian upbringings, prefer their own happy home life to night clubs or gay parties, attend Church frequently, supervise their sons' religious education—and yet be afraid, actually afraid, to haltingly pull aside the veil of shame-faced convention that tied their tongues?

THE SIGNPOST

By Joyce Knudsen



"It's not a good example to the kids, sawing stair stringers on a Sunday."

Eleven hours a day you're working at the plant now. You've got to have one day off.

Aloud, she said, "We've gone over this so many times. Look, I know how much you've disliked these years at the plant; I know you've wanted a fresh start of your own, and I'm all for it. I was just as excited as you were when you were able to buy the old sports shop. And I chucked right in, too, and helped tear down the old counters and the rotten cellar

SELF-PUNISHMENT

By W. DEAN BELNAP, M.D.

THE longer we live, the more likely we are to die (when death eventually comes) from causes associated with hardening of the arteries—a disease called arteriosclerosis. This condition, characterized by hardened arterial walls, is accompanied by a multiplicity of disease processes that account for the majority of deaths among the white races. It is estimated to affect twenty-six percent of people between forty and forty-nine years of age, forty-eight percent of those between fifty and fifty-nine years, seventy-eight percent of individuals between sixty and sixty-nine years, and ninety percent of persons over seventy years of age.*

Arteriosclerosis is a crime against man in which bacteria have no part. The major drugs of sulfa, penicillin, and other related substances do nothing to protect man from the crime; however, the weapons with which the crime is committed are there for all of us to see. They are animal protein and animal fat with their bi-product, cholesterol.

The crime is murder but—who is the murderer?

The "medical crime-police" have taken the problem into the laboratory. It is interesting that they have recently discovered facts concerning the over-indulgence of most of us in animal protein and fat that fully support the long since revealed statement about meat found in the Word of Wisdom. They have fed large amounts of cholesterol, found in animal foods, to rabbits and dogs, and these animals developed arteriosclerosis.^{1,2,3} It is of importance in this connection to note that the development of high levels of cholesterol in the blood correspond directly with its rapid deposition in the arterial walls. High levels result not only from the intake of large amounts of cholesterol, but also from a diet of high protein con-



tent, lacking appreciable quantities of cholesterol.²

Experiments with radioactive, atom-tagged foodstuffs prove conclusively that the body builds the highly complex chemical structure of cholesterol from any extra protein not required to carry on bodily function.²

THE medical sleuths said, "Elementary! Protein and cholesterol are accomplices! But there is much work to be done. Arteriosclerosis is a disease of man. We must examine man and investigate what happens to protein, fat, and particularly cholesterol in his body.

"You, Mr. Heavy Meat-eater and Mrs. Plump and Forty—you seem to be well supplied with the ingredients of arteriosclerosis. We wish to study what happens to that big steak, French fried potatoes, and pie à la mode you had for lunch. And you young fellow—you seem to be about twenty-two and your waistline is slim, yet you eat what you please. After you eat the same meal as these other two, let us have another look at you."

At hourly intervals, the scientist took samples of blood from the middle-aged couple and from the younger man. The blood was ex-

amined for the number of large protein and fat particles called chylomicrons. The result of the test was that the chylomicron count mounted rapidly as digestion proceeded. In the twenty-two-year-old, the count reached its peak in three hours and subsided to the low pre-meal level by five hours. In the older couple the count kept climbing for nine hours, though they got nothing more to eat; and from the staggering height finally attained, the chylomicron count settled down slowly to reach the fasting level only after twenty-four hours. "This couple," said the scientist, "usually eat too much protein and fat, of which meat is the main source, three times a day. They do not spare the cream or butter. The cholesterol content of their blood must be high most of the time."

What have these chylomicrons to do with cholesterol and arteriosclerosis?

IN principle there is nothing wrong with protein and fat as food. In fact, they are very essential. Fat is much less important, however, than protein. All normal persons carry some fat around with them and would look and feel very strange without it. But even if a person never ate any fat, his own body would make enough from carbohydrates (sugars) and protein to keep him from looking like skin and bones. Only small amounts of certain fats supplied by plants, such as the wheat germ, are needed for man.

Proteins are large chemical molecules composed of hundreds or even thousands of smaller building blocks called amino acids. Protein—meat being the form most commonly used—is man's chief source of nitrogen and is necessary for growth, maintenance, repair, reproduction, and milk formation. During digestion, proteins are broken down in the intestines to their basic amino acids and are absorbed into the blood stream. The liver takes what amino acids it needs and reforms them into the type of protein needed for the body of man. This require-

*Quoted freely from "Arteriosclerosis," Wyeth, Inc. Brochure by Phillip Itallie.

^{1,2,3}Numbers refer to bibliography at end of article.



ment is small and consists of only two to three ounces a day.⁴ Any additional amino acids circulate in the blood stream for many hours until they are broken down by the liver and kidneys to a more usable form.

This breakdown requires the removal of the atom nitrogen, found in all protein, with the balance of atoms being made into sugar and fat. The process is difficult work for the liver and the kidneys, and the work increases with additional protein intake. The leftover nitrogen-containing waste products and cholesterol may be likened to clinkers in a burned-out fire and are just as hard to get rid of.

These waste products, in large amounts, are damaging to the delicate linings of the heart and blood vessels. Any damage to these linings speeds up the process of arteriosclerosis.⁵

THE problem of hardened arteries, therefore, has become most pressing to medical science because more and more people live to a good age, thanks to the marvelous advances in the treatment of infectious disease with such drugs as sulfa and penicillin. The old assumption that hardened arteries were inevitable products of old age has been generally discarded.

While it is true that old age produces a general deterioration of all tissues, including the arteries, most leaders in the investigation of these conditions believe that the changes

which age alone produces in the arteries are quite distinct from arteriosclerosis. The latter is being viewed as a preventable disease, which is caused by an excessive intake of animal protein and animal fat, commonly superimposed on the normal effects of aging.

Science has discovered that about ten percent of persons attain old age without contracting hardened arteries, and that even a smaller percentage (about three and one-half percent) of young individuals

have arteriosclerosis as early as age twenty to twenty-nine.

The formation of fatty deposits just under the inner lining of the arteries is the earliest recognizable manifestation of the disease. Recent reviews of Heuper and Gubner and Ungerleider⁶ give an extremely reasonable picture of how this happens.

Arteries are tubes in which three layers can be demonstrated. Except for part of the outside layer, which may be served by an independent blood supply, the rest of the artery gets its nourishment directly from the blood that flows through the main channel itself.

This nourishment consists of minerals, vitamins, proteins, carbohydrates, and fatty substances all dissolved or suspended in the blood stream. It has been shown that these nutrients and other particles can pass through the tissue of the artery and make exit through lymph channels back to venous blood.

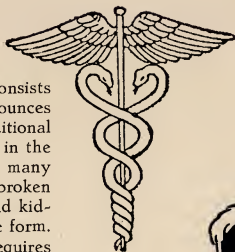
NORMALLY, all these nutrients are forced through the tissue under the impelling force of the blood pressure.

Very recent evidence shows that various chemical parts of protein, fat, and cholesterol can combine in the blood stream to form giant molecules which are predominately associated with fatty deposits in the walls of arteries to make them hard. These molecules form into droplets, the above-named chylomicrons. Unable to pass through arterial tissues, these giant particles remain imbedded in the space between the inner and middle layers of the artery to form fatty-protein plaques. When the chemicals of these hard deposits are analyzed in the earliest stages, their composition is virtually identical with that of the protein, fat, and cholesterol of the blood from which they come. Progressively, however, the smaller chemicals manage to pass through the tissue barrier and are removed, leaving behind deposits increasingly rich in cholesterol.

At this state, which characterizes what is now called arteriosclerosis, the blood stream brings along white blood cells, which are the shock troops of the army of defense against invaders. They battle with the cholesterol army of occupation and boldly swallow the enemy, only to

(Continued on following page)

THE "Medical Crime Police" have taken the problem into the laboratory.



FAULTY thinking and wrong dietary beliefs have shackled mankind in the past.

SELF-PUNISHMENT

(Continued from preceding page)

find their exit blocked by the hardened "tank troops." Tears develop in the inner arterial lining forming punched-out ulcers.

MEANWHILE, calcium salts settle out in the breaches, and the middle layer, deprived of nourishment, degenerates. In the course of all these destructive processes, the cholesterol plaques enlarge and progressively block the blood channel. The projection of these deposits into the channel causes the blood to clot. Complete obstruction to blood flow is the result.

High blood pressure, an independent disease, is often found in association with arteriosclerosis. The high pressure aggravates the condition by forcing more fatty-protein material into the arterial walls and by subjecting the weakened walls to further strain, which may lead to their rupture.

These are, in general, the findings of the medical sleuths regarding the murders; however, these same detectives have some other pointed remarks to make before naming the guilty party.

THE following disease entities are associated with, or caused by arteriosclerosis.

a. Patients with sugar diabetes, high blood pressure, kidney disease, low thyroid function, and some other diseases have an unusually high cholesterol content of the blood. Because these people develop such high levels of cholesterol from diets consisting of only moderate amounts of animal foods, they should be especially cautioned to eat very sparingly of such foods.

b. As all of us grow older, we tend to develop higher cholesterol levels as a result of decreasing efficiency of the adrenal glands. The adrenals are extremely important glands that rest above each kidney and produce substances that allow the body to meet stress and strain. If overworked, the aging of the body is speeded up and high cholesterol blood levels result.

The digestion of excessive protein intake is itself a stress to the body that overworks the adrenal glands.

c. Goldblatt^e has shown that ex-

cessive amounts of nitrogen-containing waste products presented for excretion, deposit in the kidney tissue, at least temporarily, and favor high blood pressure. The relationship between this and other kidney disease is a well-established fact.

d. Cholesterol may be deposited in the linings of joints between bones to produce arthritis so characteristic of older age groups.⁴

e. Arteriosclerosis may reduce the blood supply to the kidneys. Any disease decreasing blood flow through the kidneys causes the release of a substance that produces high blood pressure.⁵

f. Leary⁶ has found that cholesterol deposits in the adrenal gland encourage hardening and even cancer of that gland as well as some others.

g. Heart attack is the most common cause of death in the fifth and sixth decades of life and results from closure of at least one artery supplying blood to the heart. The vast majority of such closures are due to arteriosclerosis.

h. Similar closure or rupture and hemorrhage in a weakened vessel of the brain results in a paralytic condition called apoplexy or a "stroke." Arteriosclerosis and high blood pressure, with rare exceptions, are the causes.

i. Heart failure is the major cause of death in all ages above forty years. It results from the slow strain, wear and tear of the heart and vessels, caused in the main by arteriosclerosis.

TO FASHION SONG

By Inez Clark Thorson

GIVE me the magic of wild plum that spills

Its bloom in moonlit valley, butterflies
Above a rose, white lilacs banked against
The dusk, the lyric joy of daffodils—
And I will weave a lilting song and gay
That lives no longer than its natal day.

But give me tales of dauntless pioneers,
The thirst for gold and westward-turning
wheels,

The hurt of one whose dreaming bore no
fruit,

An ailing infant's cry, a widow's tears,
And I will fashion song whose yearning
rhyme

Will live beyond the riven walls of time!

WE see, therefore, a multiplicity of factors entering in to produce a chain of damaging processes that bring about the destruction of the individual.

Meanwhile, the fact remains that persons of and past middle age can no longer handle protein with the efficiency of youth, and this gives the medical detective his cue for naming the culprit. Pointing the finger at Mr. Heavy Meat-eater and Mrs. Plump and Forty, he said, "You are your own murderers. You are digging your graves with your own teeth!"

Since every well-appointed murderer mystery must have an epilogue, it may be in order to mention that the body needs small amounts of cholesterol for sex and adrenal hormones, vitamin D, and for formation of bile. Furthermore, it is virtually impossible to arrange a practical diet adequate for the body's reasonable needs without including some cholesterol. But there is a wide chasm between such a scientific and healthy diet and the diet habitually consumed by most of us.

If all adults were to go on a diet low in animal foods—a suggestion which sounds utterly fantastic to many people despite its religious and scientific merits—the effect on our daily lives would be revolutionary.

The war with cholesterol, which seems to be the main object in the control of arteriosclerosis, can be fought on many fronts. Until we have further light and knowledge in reference to other factors, it seems reasonable to try any and every feasible method to reduce the cholesterol level of the blood or at least to keep cholesterol from piling up in the wrong places.

Cholesterol comes from two sources: (1) the diet, and (2) formation in the liver. Obviously the human body also gets rid of cholesterol, for if it didn't, human beings would in time become walking mountains of cholesterol; consequently, another way of reducing cholesterol is to increase its excretion.

Foods rich in cholesterol include meat, egg yolk, sweetbreads, oysters, fish, lard, butter, poultry, cream, and cheese.

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THE IMPROVEMENT ERA

Profane and

Soiled Speech

By Keith M. Walker



WE all recognize the beauty of proper speech and fully appreciate ability to utter articulate words to express thought. We venerate the smooth public speaker and the student of English who speak correctly. While it comes quite easy for one inclined to want to speak correctly to do so, in unguarded moments of stress or forgetfulness do we overlook the topcoat of polish so meticulously applied when it was desired to make an impression and resort to harsh and profane expressions that are not in harmony with the beauty of dignified speech? If we strike our finger a damaging blow are we enthusiastic to exercise sufficient control to convince our audience that speech is something we are too proud of to be guilty of besmirching? It seems inconsistent to strive for polished expression at the rostrum, and on other special occasions, and then ignore the need for wholesome and unsoiled speech as we mingle with our friends on less formal occasions.

We are commanded, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." (Exodus 20:7.) In addition to this commandment our Savior suggested that we "swear not at all; neither by heaven, . . . nor by the earth." (Matt. 5:34-35.) The Prophet Jacob warns against every kind of sin, including lasciviousness, which has reference to anything that produces lewd emotions. (Jacob 3:12.) The use of profane, soiled, and filthy language is part of that of which Jacob speaks. While direct use is not made in the scriptures of these or similar terms, the implication should be sufficient for one to assume that such language has no place in building the strong characters and pleasing personalities expected of us as children of God. Because we know something of the will of God and of the plan of salvation and the purpose

of this earth life, it is a strange inconsistency that some people channel their manner of speaking in defilement of the name of Deity.

To refrain from using profane, loose, and smutty speech is to advance on the tightrope of a way to perfection. To assist us in reaching out for this goal we must feel somewhat offended by the harsh tones of unpolished speech. Unless we

CONSIDER it an obligation to yourself to sustain high-type conversation notwithstanding a lower level exhibited by others with whom you talk.

feel some displeasure at such expression and delight in expressing ourselves with refinement we fail to respond to the beauty of perfect speech and thereby fail to take advantage of one excellent medium of progressing toward the kingdom of heaven. There will be immediate temporal rewards for our efforts. Our minds will be enlightened, our tastes refined, and we will live on a high plane of satisfaction in the knowledge and inspiration that a personal contribution is being made in unsullied speech.

Oftentimes we are exposed to profane and vulgar talk which it is impracticable to interrupt, and we must endure the speaker's blasphemy and foul language. It has been said, however, under such a circumstance, it is not what goes

into a man that tarnishes his soul, but that which comes out. The superiority of wholesome speech is subtly disclosed when the listener has his turn at expression. The audience draws a comparison, perhaps unconsciously, that is complimentary to the person who filters his talk. Carefully chosen speech is recognized as a mark of distinction, and it is important to note that formal education is not necessary to achieve a high level of refined speech. It is an obligation to ourselves to sustain high-type conversation, notwithstanding a lower level exhibited by others with whom we talk.

Profane and scrubby speech is often uttered to demonstrate cosmopolitan nonchalance, and in the hope of being accepted posthaste by the group. It is comparatively easy to win temporary acceptance by lowering the quality of one's speech deliberately, but isn't it far better to accept momentary non-acceptance in the knowledge that a higher niche will be won in exercising quality conversation?

In some groups it is fashionable to use an occasional tidbit of profanity to lend emphasis or to gain attention. Obviously, if one's conversation is quality it commands attention without profane punctuation. The fervor and sincerity of purpose employed by a speaker will emphasize crucial points adequately and in a natural way without his resorting to the artificial coloring of profanity. Smudgy language is quite often a cover-up for inability to find clever and appropriate remarks. The alleged necessity of injecting a profane and crude element in order to be in vogue is questionable.

In keeping pace with the ways of the world, in a trend to be modern perhaps, there is no necessity for profane speech, questionable parlor jokes, or immoral stories. One is not stuffy and irritatingly priggish just because he takes pride and delight in expressing himself within the bounds of wholesome speech. To flavor speech with expressions

(Continued on page 664)

"DEAR JOHN"

THE TWO words

COMING down the stairs, seeing Richard look up, brought the old rush of joy to Mary. She longed to run to him, to be caught in his arms. She did none of these things, but instead, curved her lips to a controlled smile of welcome.

"You are prompt," she said, and hated herself for the inane observation about a completely unimportant point.

"Yes," said Richard, after a moment's hesitation. "I am prompt." His lips were sober and his face gentle, but Mary, looking at his eyes, could not guess his thoughts.

Once she would have known. A quick intake of breath, the flicker of an eyelash, his fingers tightening on her own, and she would have known his very thoughts, as he would have known hers, exactly, to the same degree. That was more than two years ago, or was it two centuries? Before he had gone on his mission, when they had first fallen in love. Now he had been home almost a month, and there was no word, no sign that he still loved her, that things were the same between them.

"Tell me about your mission," she said brightly, quickly, to hide the desperation she felt.

"I meant to tell you about my mission," Richard said, thoughtfully. "I planned out, tucked away, and saved the things to tell you. They—they are not things to make light conversation about."

Mary felt the rebuke, and what hurt most, she deserved it.

"I mean there are other things that must be discussed between us, things about ourselves," he went on.

Mary's eyes flew to his face. She had no time to disguise the panic she felt. Why was he so formal? Why, if he still loved her? Her silly mouth opened again and said: "We'll be late, Richard. The curtain rises at 8:15 sharp."

Mary hardly saw the show, and

the only line she really heard was one Beth Waters had given her earlier in the day. They had met in a downtown store where Beth was shopping for her trousseau, and Beth had asked her: "When are you and Rich. getting married?"

The inevitable question had turned the little knife that was always in her heart, but Mary had smiled and ignored it. "Your announcement came yesterday," she told Beth. "You look radiant and beautiful." Yes, Beth did look as radiant and beautiful as she had a bare six months ago, seeing Clyde Jones off on his mission, vowing to love him forever and wait for his return, Mary couldn't help remembering.

"Don't look at me like that," Beth had said. "I know everyone thinks I'm terrible for sending Clyde his 'Dear John.' Nobody sees just how it is. I had never met Bill when Clyde left, and it hit us both just like that!" She snapped her fingers for emphasis.

"It depends on what Clyde thought, how it affected him," murmured Mary, feeling puzzled. What was the nature of love, anyway, that it could change objects so swiftly and so completely?

"Clyde was all right. So many of his companions were getting theirs, it was probably a relief to him. He's really nice, and I like him, but people change in two years, especially missionaries. Maybe he wouldn't have wanted me if I'd waited. Who knows? Everybody can't be as faithful as you."

I should have told her, Mary raged at herself, sitting beside Richard in the darkened theater. Sooner or later she would have to tell everybody: "Richard and I are not getting married." Just like that. Then there would be that other question. The one she couldn't answer herself. Why? What had happened to herself and Richard and that wonderful, indefinable re-

lationship that had been between them?

"He never asked me," she could say simply, and it would be the truth. "I didn't break the engagement. There was never one to break." And still it would be true. In the beginning they hadn't needed an engagement with a ring and all the traditional symbols. They knew. They knew!

"This is it," said Richard. "Every man's dream of how love should be. Beautiful, sweet, and—holy." Every language of eyes and lips had been another means of telling her of his love—every object, every circumstance—and she had loved him, still loved him, completely, without reserve. It was laughing together, dancing together, tireless talking and working together. It was comfort and joy and ecstasy.

"It is forever, with me," Richard had told her one day, "no separations—never a minute without you."

That night his bishop called to talk to him. His call to go on a mission had thrilled and excited them both beyond all thought of engagements or schools or anything else. The thought of separation grew on them gradually.

"Everybody warns me that a missionary always loses his girl," he had said soon after. He had said it jokingly, but there was a flicker of concern behind his gaiety. Then was her opportunity to assure him he would never lose her, but a little point of pride stood in the way. He should ask her. Instead she had jibed in kind: "I might run off with a handsomer man." There was no handsomer man than Richard, tall, broad-shouldered, his curly hair unruly above features just rugged enough to be masculine, thoughtful enough to be resolute.

He must have thought much about it, because later he said: "I can't ask you to wait for me. I

By Alice Morrey Bailey

burned and seared like a

tormenting flame in Richard's heart. . . .

won't tie you with an engagement. I want you to be free to go on dates if you want to. Two years is a long time when you are young and popular and beautiful."

Perhaps that had been the beginning of the apprehension that had grown and mounted until it had become fear. Perhaps she had wanted the reality of an engagement, a diamond to wear, a promise to keep. Perhaps her emotions craved the jealousy, the possessiveness that proved a kind of love.

"You won't be going on dates," she had whispered, "or going to parties and dances. If you can stand it, I can."

"It will be different with me," he reasoned. "I'll be working at the greatest interest of my life, something I've always hoped for, looked forward to. This is a high point in my life, and I want to make the best of it. You will be going on much the same—school, Church, family. I want you to do all the things you normally would."

He had spoken earnestly, gripping her elbows, his gaze burning into her own. "Promise me, Mary. It will help me. I don't want to think of you having a dull time at home while I am having so much glory in my life."

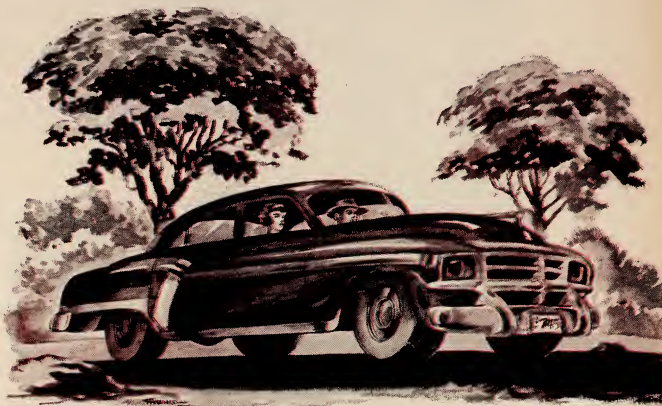
Mary understood then, and believed, and knew it would be all right. She had been proud of Richard's reasoning, of his thoughtfulness and his trust in her. After he had gone, she tried honestly to do as he asked, but it was no good. Every occasion was flat and stale without him.

It was the fear, though, that had made her inhibit her letters to Richard after the first excitement of travel, the first wave of homesickness died down, when his own became more brief and less frequent.

It was the fear that caused her to make the wrong statements in her letters, give the wrong impressions, and it was the fear that caused her to make the biggest mistake of all—not to meet him at the station, but to wait for him at home—to wait and wait until nearly

Now she knew. She had always felt a little superior to Beth for her lack of finesse, her very durable sensibilities, but it had taken Beth to drive straight to the core of the issue.

"Maybe he wouldn't have wanted me if I'd waited," Beth had said. In one sentence, perhaps coarsely, but unerringly she had



Now . . . neither of them understood anything any more, and that misunderstanding was between them like a hideous fog. . . .

midnight, when his train was in early in the evening.

"You don't understand, Mary. All of them meeting me at the train, a big dinner planned, and people dropping in. Why didn't you come? Mother said she asked you. I can't understand."

Neither of them understood anything any more, and that misunderstanding was between them like a hideous fog, each of them listening for a lost voice calling, listening for a voice that never came, watching for a wisp of wind to clear away the mist and make things clear again. It was there when Richard wanted to talk and Mary was afraid to.

"Dancing, parties, skating—music and excitement—all of them are fun, but Mary, when are we going to talk?"

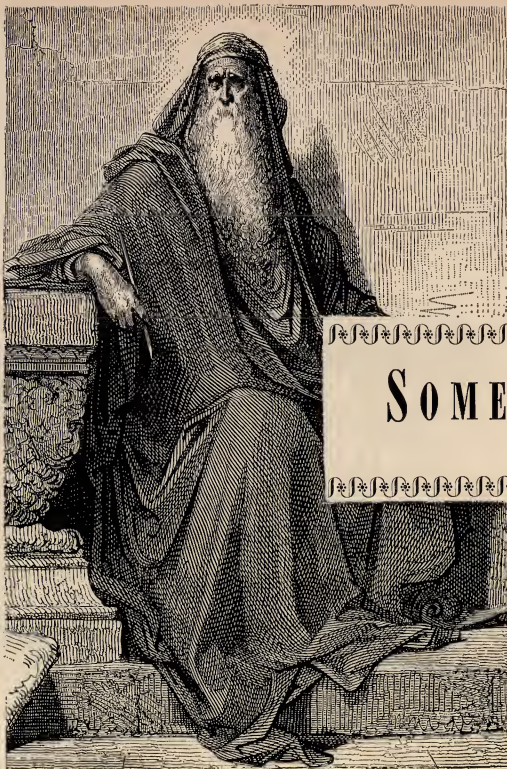
They went dancing, to parties, because Mary was afraid to talk. Afraid of something, without knowing exactly what.

put into words all the nebulous fears and emotions that Mary had been refusing to face for months.

She had waited all right. She had been so faithful there was no hope of Richard getting rid of her. She had read everything possible in order to develop spiritually along with Richard. She had crammed on New England background, history, and culture to be able to listen and understand intelligently when he came home.

Studying him under cover of the half-light, she saw again how he had matured. He had gone away a boy, a clean, sweet, unwritten page of a boy—her sweetheart! He had come back a man—and a stranger. Now he was a person of authority, a man with a voice, with strong opinions, and with the poise that comes only from the strength of spirit. No doubt he saw her in an entirely different light.

(Concluded on page 654)



FROM DRAWING BY
GUSTAVE DORE

Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.

And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob, and all his household from perishing with famine. (1 Nephi 5:10-14.)

I wish to call special attention to

SOME PROBLEMS OF

By Sidney B. Sperry, Ph.D.

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THE Book of Mormon relates that when Nephi and his brethren returned from Jerusalem with the brass plates,¹ their father Lehi proceeded to give the records thorough examination. (1 Nephi 5:10.) It is a well-established fact that writing on metal plates was not an uncommon practice in the ancient world.² In his search of the brass plates, Lehi³ discovered that they contained the "five books of Moses," as well as a record of the Jews from

the beginning down to Zedekiah's reign; many of Jeremiah's prophecies were also found engraven on the sacred plates. Let us quote Nephi's exact words:

And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.

And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;

And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of

the words, "prophecies which have been spoken by the mouth of Jeremiah" (italics author's), which occur in the paragraph, "By the mouth of" is assuredly not common English usage. We are not accustomed in our ordinary speech to say that we intend to consult prophecies spoken "by the mouth of" Isaiah, Jeremiah, or any other prophet. But the expression is perfectly good Hebrew idiom and seems to have been translated literally by Joseph Smith. The fact that it occurs in II Chronicles 36:21-22 and Ezra 1:1 does not necessarily mean that he copied it from our common English version.

Lehi also discovered the genealogy of his fathers upon the brass records; he therefore knew that he was a descendant of Joseph who was sold into Egypt, through his son Manasseh. (1 Nephi 5:14; Alma 10:3.)

The statements of Nephi regarding the contents of the brass plates are extremely important to us because of present-day critical views respecting the Old Testament. Most contemporary Old Testament scholars severely question or deny completely that Moses wrote, or had written, the first five books of our Bible. But the Book of Mormon affirms the truth of the old Hebrew tradition that Moses wrote the first five books of the Old Testament, or the Pentateuch, as we call it. (1 Nephi 5:11; II Nephi 2:15-19;

¹The expression "brass plates" is never used in the Nephite record; good Palestinian idiom dictates "plates of brass."

²See photograph of records of Darius in gold and silver at beginning of author's *Ancient Records Testify: 1 Maccabees 8:21-22*; Dr. Hugh Nibley, "Lehi in the Desert," *The Improvement Era*, 1950, p. 706. Elder Ariel L. Crowley has also published an interesting account concerning the ancient use of metal plates for writing purposes.

3:4-10; Pearl of Great Price: 12:28-13: 33, etc.) The Nephite record (together with the Book of Moses) shatters—for the Latter-day Saints, at least—current “critical” views regarding the date, authorship, and composition of the Pentateuch. Even the book of Deuteronomy, which many critics especially contend was written in the days of Josiah (c. 621 B.C.), is of Mosaic origin, according to the Book of Mormon. (See, e.g., 1 Nephi 22:20-21; II Nephi 20:23; cf. Deuteronomy 18:15, 18-19.

with them of the money that was delivered into their hand; for they dealt faithfully. And Hilkiah the high priest said unto Shaphan the scribe: “I have found the book of the Law in the house of the Lord.” And Hilkiah delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought back word unto the king, and said: “Thy servants have poured out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the Lord.” And Shaphan the scribe told the king, saying: “Hilkiah the priest hath delivered me a book.” And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of

ask ourselves, how does it happen that the Jews in the days of Josiah—at least up to 621 B. C.—were without the Book of the Law, inasmuch as the brass plates containing it were in the hands of Laban or one of his predecessors? Are we to suppose that the keepers of the brass plates deliberately withheld the Book of the Law from the Jews? They must have known they were without it. Such an action would seem strange because certain individuals were allowed access to the plates in order to write the prophecies of Jeremiah. Perhaps the Book of the Law was some other book than we have supposed, but that seems quite unlikely. At present, we are unable to answer, with any certainty, the questions I have asked. But they are interesting questions, and someday we shall probably obtain the answers to them.

Nephi makes another statement about the brass plates that arrests our attention. He says, “And Laban also was a descendant of Joseph, *wherefore he and his fathers had kept the records.*” (1 Nephi 5:16; italics author’s.) These words seem to indicate that the recording of the Hebrew scriptures on the brass plates had begun many generations before Laban’s time, how many we know not. Furthermore, it would be kept in the senior tribe of Israel,

that is to say, in the tribe of Ephraim. (See Genesis 48:5, 13-20; 1 Chronicles 5:1-2.) Laban may well have been a descendant of Joseph through Ephraim. We may properly ask ourselves how it happened that Laban—and Lehi’s family, for that matter, inasmuch as they were descendants of Joseph through Manasseh—happened to be living in Jeru-

salem. The tribes of Ephraim and Manasseh, as the reader is well aware, had been allied generations before with the northern kingdom of Israel, not with Judah in the south. A reasonable answer to our question would be this: The northern kingdom of Israel fell to the Assyrians

(Continued on page 670)

INTEREST

relating to the BRASS PLATES

Many other interesting problems arise as a result of Nephi’s words concerning the brass plates. One wonders how Jeremiah’s prophecies found their place on the brass plates, since Laban, their former keeper, was a thoroughly unrighteous man. How did Jeremiah, or his scribe Baruch (Jeremiah 36:4), or some other representative of the prophet gain access to the plates in Laban’s treasury, in view of the difficulties which Nephi and his brothers had in getting at them? Were they aided and abetted by Zoram, the servant of Laban? We shall have to wait for more light before these questions can be answered. Another problem arises because of the discovery of the Book of the Law which was found in the temple in the days of Josiah, the king of Judah. Here is the Biblical account of the discovery:

And it came to pass in the eighteenth year of king Josiah [c. 621 B.C.], that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying:

“Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the workmen that have the oversight of the house of the Lord; and let them give it to the workmen that are in the house of the Lord, to repair the breaches of the house, unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house.”—Howbeit there was no reckoning made

the Law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asahiah the king’s servant, saying: “Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.” (II Kings 22:3-13; translation of Jewish Publication Society of America.)

As a result of finding this book, King Josiah instituted a great reform. (See II Kings 22:14-23; 25.) Now the question arises, what was the nature of the Book of the Law, to which Josiah and his fathers had failed to heed? Many conservative scholars have held that it included the entire Pentateuch, while most of the critical scholars have held it to be the book of Deuteronomy. In view of the fact that King Josiah’s reforms included in their scope a wider legislation than that found in Deuteronomy, it would seem probable that the book found in the temple included not only Deuteronomy but others, if not all, of the books of the Pentateuch. As students of the Book of Mormon we

A FAMOUS historical example of writing on metal plates consists in the gold and silver records of Darius.

"One day Pat asked Jane for a movie date."

JANE was "one of those little Mormon girls." And Pat? Well, Pat was a good boy, as boys go, but he was getting off trail a little. And there didn't seem to be anyone particularly interested in getting him back on it.

His parents were just ordinary run-of-the-mill parents, interested in getting by in the world and having a good time while doing it. During the week they were sober, stable citizens; but come Saturday night they shed their sobriety and went partying. Sunday morning they slept late, and after rising they lolled around the yard.

And that probably accounts for the fact that Pat was as he was. As with the parent, so with the child.

One day Pat asked Jane for a movie date.

Jane said, "Of course. I'd love to."

"Okay," said Pat. "See you about seven."

Pat had heard about Jane, because she had something of a reputation. Of course, they knew each other pretty well because they had progressed through school together, and now were in the senior class at the local high school. But Pat had never dated Jane, even though she seemed to be very clever and was decidedly popular.

Now he had decided to see for himself if the "hands-off" story they circulated about Jane was true. It didn't sound right, because all of the girls he went with gave out with a goodnight kiss, at least. Well, as for Jane, he would see.

She didn't keep him waiting when he arrived at seven. They went immediately to the movie. As soon as they were settled in their seats, he reached over and took her hand, intent on holding it. She gave him a little squeeze as she placed it back on his lap, then withdrew her own.

She whispered in his ear, "You'll take my mind off the movie if you do that. And I do want to see this show. It's good."

He settled back in his seat. That was neatly done, he decided. And he couldn't take offense, because her tone was so light and friendly.



A LIFT FOR PAT

By Alvin J. Schow

The movie was showing an old prospector having difficulties with his burro.

Jane whispered to Pat, "He's cute, isn't he? Remind me to tell you something about him after the show."

When they were walking home, Pat said, "I really liked that show. And I was afraid I wouldn't." Then, with a teasing note in his voice, "Maybe it was because you wouldn't let me hold your hand, and I had to keep my mind on it."

Jane laughed a little, then said very seriously, "You wouldn't believe it, but I think you're right."

He looked at her queerly. "You know," he said, "I believe you really do think that." They walked on in silence for a moment, then he said, "What was it you were going to tell me about the old prospector?"

"Oh," Jane laughed, "it was something funny I read about him. In real life he loathes burros. But in the first bit part he had a chance to play, he had to manage a burro. He tried so hard to be good that he was a scream. Now, whenever they have a part like that, they get him to play it."

Pat laughed with her. "He played the part well enough," he said. "You'd think he had been doing it all his life."

"A lot of movie stars play parts that are exactly opposite from their everyday lives," Jane said. "When I know something like that about one of them, it makes the acting more interesting to me."

They walked up the path to the Morrel house. The long porch was screened by huge lilac bushes. Jane led the way to a porch glider.

"It's early," she said. "Let's sit out here and talk a little. You sit down, and I'll tell Mother I'm home, then I'll be right back."

"Swell," he said, "I'll be waiting."

When she returned, she sat down beside him. "Wasn't the dance fun last Saturday night?" she asked. Her eyes danced as they looked into his. "I felt so good I could have danced all night."

"I could have, too," he said. Then he remembered. "Only—" he began.

"Only what?" she laughed. "You were having a good time, weren't

THE IMPROVEMENT ERA

you? You seemed to be when you danced with me."

He looked at her a little sheepishly. "Well, yes, I did have a good time," he said slowly, "but I got sick before it was over."

"I guess I just don't understand boys," Jane said. "You get mumps or measles or chicken pox, and you think you're killed. Then you go to a dance, and you think you can't have a good time unless you drink and get sick. It doesn't make sense."

"It doesn't, does it?" Pat agreed. "But then it helps to make a man of you."

"Fiddlesticks," Jane laughed. "Do you think any of you who drink have more fun than Howard Jones?"

Pat thought about Howard for a moment. Howard did seem to have plenty of fun. He could dance with the best of them, and he never seemed to tire. And even when the dances were about to close, after he had been dancing for hours, you could see that he was thoroughly enjoying it. Pat contrasted that with the way he had felt on a number of occasions. It required a conscious effort to keep his eyes open. Even then he had the feeling they were half-closed. And his head! He hardly knew how to describe that. Just sort of dead. But

that is against our good behavior and wants to telegraph the muscles to carry the idea out, this little watchdog won't let the message go through. And if the brain can't tell the muscles what to do, nothing happens. But when you get alcohol in your system, it makes this little watchdog sleepy, and he lets some messages go through that he would stop if he were wide-awake. So you do things you would be ashamed to do if you were in your right mind."

"That probably explains it," Pat said. "Come to think of it, you do some silly things when you're that way. Like the time Johnny Callan tried to walk a plank across a mud-hole. He couldn't keep his balance, and we thought it was terribly funny. I don't see anything so funny about it now, though."

"What happened?" Jane asked. "He fell in. Just about ruined his suit, too, I guess."

"That's too bad," Jane said softly. "His mother couldn't afford to buy him a new one, either, I guess."

Pat shook his head.

They were silent for a few moments.

Then Jane said quietly, "And as for making a man of you, Pat, that couldn't do it nearly as well as you can do it yourself."

"But lots of men drink," Pat de-

no hope for the other sixty to seventy percent."

"At least some of them can be cured, then," Pat argued.

"Yes, but even that costs plenty of money," Jane pointed out. "Besides, what about the rest of them? That leaves over half a million, even if all were cured who could be. And all of them should be sent to asylums or other institutions to be taken care of. Think of what that costs, not only in money, but also in human misery and suffering."

"I guess that's right," Pat agreed.

"Oh," Jane laughed, "I've been preaching to you. I'm sorry. Tell me some of the things you like to do."

"I like to do a lot of things," Pat grinned, relieved to have the subject changed. "I like to hike and camp out, and to fish, and especially to dance. You know," he said, as though it were something of a confession, "I'd like to learn to tap dance. I'd have taken it at school but there were only two other boys taking it, and anyway I couldn't arrange my schedule for it."

"A lot of us couldn't arrange our schedules that way," Jane said, "so our ward M.I.A. asked Miss Nielson to teach the M-Men and Gleaner Girls every other Tuesday."

"That's swell," Pat said.

"You could come if you wanted."

"But I haven't been to Church for so long," Pat objected.

"That wouldn't matter," Jane said with enthusiasm. "You could join the M-Men."

"I could?" cried Pat. "What would they expect of me?"

"Mostly just be a good sport—and not to smoke or drink. You could do it easy, Pat, if you wanted to. Howard would take you and get you started."

Pat stood up, and his eyes were gleaming. He held out his hand to Jane, and she took it and walked to the door with him.

"I was going to ask you for a goodnight kiss," he said, "but I've changed my mind. And I promise to see Howard before next Tuesday."

Jane smiled. "Goodnight," she said. "I've had a lovely time."

"Goodnight," he grinned, and he started whistling happily as he went down the path.

HE WAS going to ask her for a goodnight kiss, but he changed his mind.

through it all Howard danced merrily on, bright-eyed and clear-headed, never missing a step.

"Well, I guess we don't," he admitted finally. "But anyway, it sure peeps me up sometimes."

"I wonder if it does?" Jane replied. "Did anyone ever tell you what it really does to you? I mean, to make you act like you do?"

"No," Pat said, "I don't think anyone ever did."

"Someone explained it to me once," Jane said. "I don't know whether I can explain it or not. He said there is a little watchdog up here somewhere"—she pointed to the base of her skull—"that sort of keeps us on our good behavior. When the brain gets a crazy idea

fended himself, "and it doesn't hurt them a bit. And they have fun doing it."

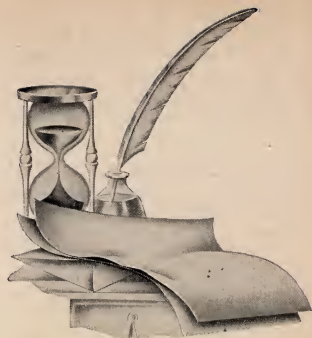
"I doubt that they have as much fun as they would if they left it alone," Jane said. "And as for not hurting them, I read in a magazine just a few days ago that over seven hundred and fifty thousand people in the United States are alcoholics, and the number is increasing steadily."

"That," said Pat, "probably was written by someone who wanted prohibition."

"On the contrary," Jane replied, "it was written by a man trying to justify drinking. He went on to say that thirty to forty percent of them could be cured, but there was

Twice Blessed

By Marie Bartholomew Larsen



AT the time our Church made a drive to collect clothing for needy Saints in Europe, I, as thousands of others, contributed my bit to help this worthy cause. I placed my name and address inside the package. About a year later I was very much surprised to receive a letter from Germany. I knew no one over there although my grandmother's people had originally come from that land.

Not being familiar with the language, I took the letter to an uncle of mine, to have him translate it for me. The good brother who had written in behalf of himself and family expressed the deepest appreciation and gratitude to members of the Church here who had so generously contributed to help them. "If it had not been for the assistance received through the

Church, I wonder if we would have been able to survive," he said. As many others in Germany, he had been bombed out and had escaped with only the clothes on his back.

~~~~~ GENEALOGY ~~~~~

I felt very sorry for these good people, so with the help of neighbors, friends, and relatives I collected clothing and sent several packages to them. They were so grateful for these things that this man, who was a genealogist by profession, wrote and wanted to do something for me in return for the things I had sent to them. Consequently I had a letter written to him giving some of the background of my mother's ancestors and part of her pedigree. He then asked for a complete pedigree with the family groups and any other information

about the church. This I sent to him. In the meantime I sent other packages with food and clothing.

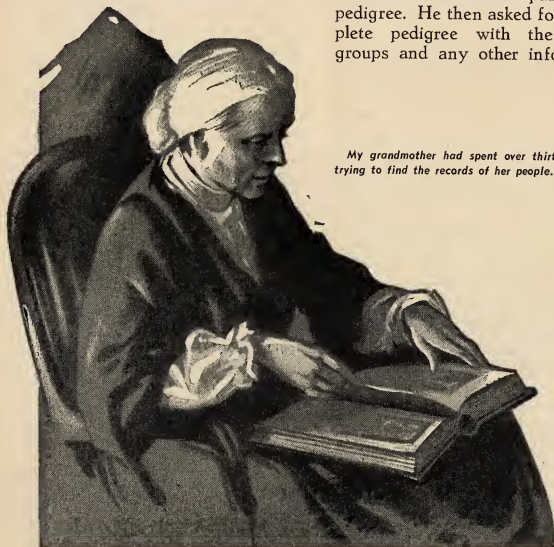
My grandmother had spent over thirty-five years trying to find the records of her people. She had employed the services of a researcher here to assist her and a researcher in Europe to find information from the records there. Very little was obtained on her father's line. In fact her own family group was incomplete, also that of her father's family. Her success on her mother's line was a little better but still very meager.

I had been much concerned about these incomplete family groups. My grandmother was the only child who reached maturity and married. All the others either died in infancy or childhood. She had only three members of the family of eight children identified. Five were recorded as "child" with no further data given, not even "male" or "female," just an approximate date of birth and death.

My joy was beyond expression when, through the efforts of this good man in Germany, I obtained the necessary information to complete these family groups and extend my grandmother's line six generations beyond my present record. The family groups also accompanied this pedigree.

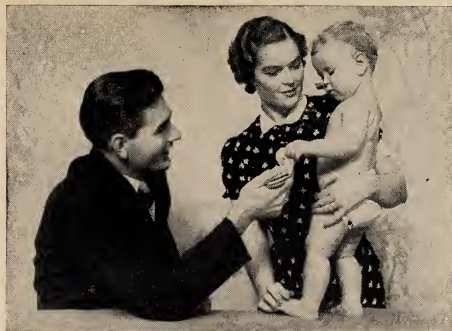
That my small contribution should be sent to this certain family and be the means of obtaining such a wealth of information is indeed a testimony to me. "Surely the Lord works in a mysterious way."

My grandmother had spent over thirty-five years trying to find the records of her people.



"My work in preparing to become a Golden Gleaner taught me how to be

a better wife . . .
a better mother."



Photograph by
H. Armstrong
Roberts.

The REAL HAPPINESS in Life

By Gleaner Committee

"JOHN, the station, it's—it's so immense!" And as Connie said it, she felt a pang of homesickness for the small town in Utah that she had so recently left.

Her tall, dark-haired husband squeezed her around the waist and winked reassuringly. "We'll make it through," he said.

The tiny hand of their baby son grasped tightly at Connie's skirt, and he began to cry. She realized she was afraid of the big city with all its people. She was afraid just as her tiny son was. As she stood in the huge railway station, her thoughts went back to the Sunday evening just before she and her husband and their tiny son had boarded the train for the East; the service had been so well-planned with musical numbers and a special talk by the bishop. All of her friends and family had been there. Marsha was called up to the pulpit, then Susan, and then—yes, the bishop had called her name. As she stood there before the entire congregation with the bishop shaking her hand, she felt a joy that comes only from a wonderful achievement. As she turned to take her seat, John winked, and as she returned the wink, tears of happiness came to her eyes. He was proud of her, and that made the achievement even more wonderful.

John suddenly broke into her thoughts with, "Come on, Honey, we'd better get a cab."

"John, I was just thinking about Sunday night. Wasn't it wonderful?" Connie's eyes beamed; for a second she forgot the big city and her fears.

John had taken tiny Billy in his arms and was pulling Connie by the hand through the mass of people toward a waiting cab. They were in the cab and on the way to their apartment before John said, "Honey, do you remember the scripture the bishop quoted Sunday night?"

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16)

"Of course, John." Connie looked proudly at the tiny gold pin fastened securely to her blouse.

"Remember, too, how he had said that he thought it might have been the guiding light in the hearts and minds of the members of the Y. W. M. I. A. general board way back in 1940?"

"How could I forget," Connie answered, "when the Church instituted the Golden Gleaner program

and the girls of the Church accepted it!"

John was thoughtful then as he looked at her and said, "Connie, I know you're afraid of this big city, but you are really a very important person. You are a member of the Church of Jesus Christ of Latter-day Saints, and you have just achieved a most wonderful recognition. You know you should make that scripture a part of your life and never let your light be hid under a basket. Why I'll bet it won't be long until you get to know lots of people, and you'll really love this city." John's words could have been almost prophetic.

The cab stopped in front of a tall white apartment house, and John, Connie, and tiny Billy hurried out of the cab and into the long hall of the apartment house. At one door marked "manager" they stopped and knocked. A charming young woman answered the door. Then almost before introductions were made, the woman's eyes gleamed, and she said to Connie, "Are you a member of the Church of Jesus Christ of Latter-day Saints?" With Connie's affirmative answer the woman then said, "And you're a Golden Gleaner. I, too, am a Golden Gleaner. There are several of us here, even though we're only a small unit of the Church. We even get together once in a while."

Yes, John's words were prophetic because it was only a short time until Connie had many friends, and all of them as dear to her as her friends back in Utah. The big city seemed smaller and less frightening with each new

friend she met.

Connie many times expressed her gratitude to the Lord for the guidance he had given the leaders of the Mutual when in 1940 the Golden Gleaner program was set up. She had really learned the value of Golden Gleaner work.

(Continued on page 656)

I FEEL that I am one of the happiest and most fortunate girls in the world; for you see, I am a young Latter-day Saint girl who is just turning seventeen, who loves to go out on dates, who would almost rather dance and hike and go horseback riding than eat, who has a lot of wonderful girl friends, and who has a family that is just plain "tops." This family of mine also believes as I do, that I am living in a wonderful world, that I should be happy and have lots of fun, and that my chances for real happiness are greater today than they have ever been. Many times my family and I will get together and talk about those things which are of great importance to me and which I like to talk about—the kind of girl friends I go around with and their ideals and standards—the type of fellows who take me out on dates, and what we do during the evening.

Mother is continually reminding me of the importance of the associations I make and how they will influence my happiness now and also my future life. Mother and I often talk about the latest fashions the girls are wearing—the new styles that are coming out. Some of the newest dresses we have noticed are quite immodest. Strapless evening dresses seem to be quite commonly sold in the fashionable stores. We realize this presents a

real problem as far as Latter-day Saint standards are concerned. Several times we've read the M.I.A. manuals and the counsel of the Authorities about what the proper dress should be for Latter-day Saint girls.

School work and getting good grades are two items we have often discussed. Next year will be my last year in high school. But what then? Should I go to college? Just how important should education be to a seventeen-year-old Latter-day Saint girl? Then there's the problem of what to do on Sunday. I have talked with my older brothers many times about some of the fellows and girls I know who want to go on canyon parties and shows on Sunday and their "kidding" those who didn't participate in this kind of fun on the Sabbath. They say that if you go to Sunday School and sacrament meeting that it should be up to you what you do the rest of the day.

These are but a few of the many problems that we as young Latter-day Saints have to meet almost every day: what to do on Sundays; how to act on dates; how to dress properly; the kind of education we should receive. We are thankful that our Latter-day Saint homes and the teachings of our Church have given us the answers to many of these questions and guides to the choices we should make.

Through the

The

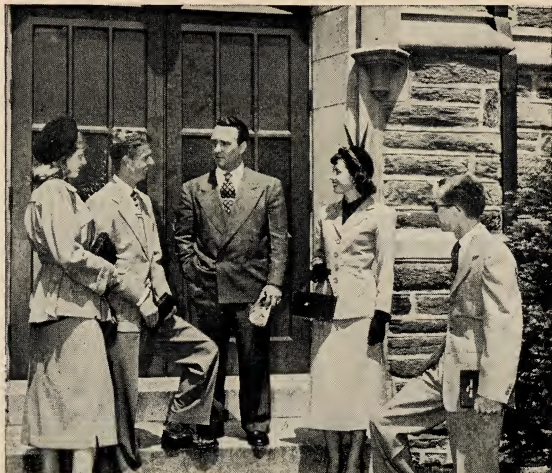
—Photographs by Harold M. Lambert

So, as girls in our 'teens, it really shouldn't be too hard for us to choose what we should do on Sunday if we can first of all remember, as we have been taught, that this one day has been set aside as the Lord's day. It's to be a day of rest; a day when we forget the canyon parties, the pleasure trips, and the movies for awhile and think seriously about our Church and the many blessings we enjoy as young people because of being Latter-day Saints. During the week, if we're active and energetic teen-agers, we've had our share of social and athletic activities. We may have gone with a group of girls to the canyon, had a date or two, seen a good movie, or done any number of enjoyable things. Certainly, we've been studying if school has been going on or maybe we've been earning a few dollars during the week working, if it's vacation time.

But now it's Sunday and a real chance to slow down a bit—to give the spiritual side of us a chance to grow, to take stock of ourselves, to make sure that we're giving the necessary time to Church activities and study. All of the family going to Sunday School on Sunday morning and sacrament meeting in the evening are, of course, natural activities for the Sabbath and two "musts" for every Latter-day Saint girl. And there's the fireside after Church—a wonderful chance for more informal Church instructions and meeting friends.

And what about Sunday afternoons? How long has it been since we've picked up *THE IMPROVEMENT ERA* and read some of the really interesting stories and articles that our Church magazine carries each month? How about taking down the family Bible or the Book of Mormon and reading a few chapters? These two books are

As girls in our teens it really shouldn't be too hard for us to choose what we should do on Sunday.



RICHER LIFE

By Barbara Benson

certainly two of the greatest books ever written and are the real basis of our Church. Reading the actual words of the Lord from these books on a Sunday afternoon would certainly be a profitable and enjoyable adventure for every Latter-day Saint girl. In fact, any good book or magazine would be well worth reading on Sunday; also, listening to good music, writing an interesting letter to a relative or friend, visiting with and really getting to know our own family—and neighbors, making a special effort to see and visit those who are sick and who especially need help and cheering up. Yes, Sunday spent in this manner, keeping the Sabbath day holy in an interesting and enjoyable way is possible for every L.D.S. girl. If we'll just take the time to plan our Sundays in harmony with Church practices—to make them interesting and worth while—they should soon become the highlights of our week and days to look forward to.

AND now let's talk about dating for a few moments. The telephone rings, and Bill asks for a date to the graduation dance—the big formal dance of the year. Your heart skips a couple of beats, and you breathlessly answer, "Yes." Saturday night finally comes—certainly one of the most important nights of your school year. Have you decided what you're going to wear; what formal it will be tonight? You want it modest in keeping with Church standards. You know it can be both. You've read a recent talk of Brother Spencer W. Kimball, and his words still ring in your ears. Remember them?

Evening gowns can be most beautiful and modest if they clothe the body. But the Lord never did intend that they should be backless or strapless. I wonder if

our young sisters realize the temptations they are flaunting before young men when they leave their bodies partly uncovered. I am sure that the immodest dresses that are worn by our young women and their mothers contribute in some degree to the immorality of this age.



During the week if we're active and energetic teen-agers, we've had our share of social and athletic activities.

Yes, you do remember the counsel that has been given by the General Authorities. As you leave for the dance that evening with Bill, you feel happy inside because you know you look attractive and lovely and that you are dressed as a Latter-day Saint girl should be. You have a wonderful time at the dance—talking gaily with Bill about the school year activities, trading dances with all your old school buddies, dreamily sipping the punch at intermission, and most important, dancing to the soft music of your favorite band.

You notice that some of the couples are dancing cheek-to-cheek, but you and Bill have decided that this kind of dancing isn't necessary for a really good time. In fact, it seems to both of you that it cheapens the dance instead of adding to it.

The dance draws to a close much too soon. It has been a dance you'll never forget. Bill was able to get the family car tonight, and so after riding out to your favorite restaurant for a bite to eat, you start for home. Again, some other words of Brother Kimball help you to end the evening right. Both you and Bill heard them read in seminary awhile back. This was his advice:

The devil knows that he cannot tempt you young people to commit adultery immediately, but he knows, too, that if he can get you to drink or if he can get you necking and petting, if he can get you to do it long enough, if he can get you to sit in your car late enough after the dance, if he can get you to park long enough at the end of the lane, he knows that the best boy and the best girl will finally succumb, and will fall. He knows

that they do have a limit to their resistance.

You've pondered these words many times, and so has Bill. And so in a few minutes the car pulls up in front of your home, and the evening has come to a pleasant close. You've enjoyed the biggest dance of the year in the best way possible. You have both remembered who you are; you've remembered the teachings of your Church; and you've had a wonderful time.

As a young Latter-day Saint girl in my teens, there is another important choice I must make, that's concerning my schooling and the necessity for continuing my education for as long as possible. I should realize that the greatest career I can prepare myself for is being a housewife and mother, and thus I should intelligently plan for

(Concluded on page 682)

In the incredible years of exploration and conquest immediately following the news of the discovery of vast new continents in the western sea, strange new edibles and delicacies were brought to European tables by intrepid conquistadores who, well aware of their vast potentialities, had garnered them among

America's "FIRST" Farmers

By

John Sherman Walker

MODERN-DAY man is indebted to the ancient red man for many of the staples and not a few of the delicacies which he relishes, all of which originated in the New World and were brought to their perfection by the patience of prehistoric Indian farmers. In fact, about five-sevenths of any typical American banquet is comprised of foods which are strictly from the Amerindian agriculturists.

Corn on the cob would be an unknown item on the epicure's list were it not for the painstaking work of aboriginal Indian farmers in developing this succulent food from the wild Mexican grass called *teocintli*. How long it took them to work the transformation is problematical.

It is claimed that the aborigines had more varieties of maize than we have today, and there is evidence that maize was the first grain to be domesticated. The Indians suited varieties to climates, having a variety of corn that ripened in three months, admirable for the short growing season in Canada; and in the Texas region they grew a type that matured in five months. Out of experimental types developed some unusual specimens such as flint corn, dent corn—and they were feasting on popcorn several long ages before its crunch and crackle became the complementary accompaniment to the white man's movie melodrama. Just as American is the fragrantly-packaged chewing gum, also an aboriginal indulgence. Central American Indians were chewing chicle—the elastic essence of the modern stick—some generations before North American manufacturers realized its possibilities.

It has even been stated that the



THE "Irish potato," now known throughout the civilized world, is no more Irish than was Montezuma. It was first seen by a white explorer, Pedro de Cieza de Leon, in 1583, when he found Colombian Indians growing and cultivating it on their mountain slopes.

art of farming may have started on this continent and spread to Europe through Asia. Certain it is that the American Indian was far advanced when Christopher Columbus touched shore in the Bahamas on October 12, 1492. Expecting to find himself among barbarians, he found a race advanced in agricultural pursuits, turning out certain strange and delicious edibles.

The Irish potato is really no more Irish than was Montezuma. Pedro de Cieza de Leon, a continental traveler, was supposedly the first white man to have seen a potato, when, in 1538, on an expedition to Colombia, he discovered the tempting treat on the native bill of fare. He described it as a "kind

of truffle." Spanish ships later took some of the white tubers to Europe. In Germany, the potato is still mis-called a truffle (*kartoffel*), first coming to that country by way of Austria. Ireland accepted it enthusiastically as an excellent substitute for oatmeal, at that time the staple food of the country. Irish emigrants to North America in 1719 introduced it here, the first planting in North America being at Londonderry, New Hampshire, after its strangely roundabout journey over the eastern continent.

The tomato, once called the "love-apple," is another important contribution which the red Indian was enjoying long before its introduction into civilized Europe. Strange as it seems, as late as the Nineteenth Century, this vitamin-rich "berry" was looked upon by the majority as a poisonous, showy plant, sometimes displayed as an ornamental shrub, its brilliant fruit never eaten. Perhaps the assumption was based on the fact that the tomato and its second cousin, the potato, both are of the deadly nightshade family.

The staid Indian would have frowned on such shenanigans as mark the cultured white man's Halloween, but he planted pumpkins, as well as squash and climbing beans, among the corn rows. Ancient canals may still be spotted over what were once farm regions of the Indians, evidence of their use of irrigation for crop raising.

Although cotton was known in the Old World in ancient times, some of the best modern varieties were developed by the American Indian. So fine was the cotton grown by the Mayan and Mexican Indians that the Spaniards took it for silk; and so strong its fibers that padded armor was made from it.

And what would that American institution, the soda fountain, do without its favorite ingredient? Such fancy fountain specials as

(Concluded on page 650)
THE IMPROVEMENT ERA



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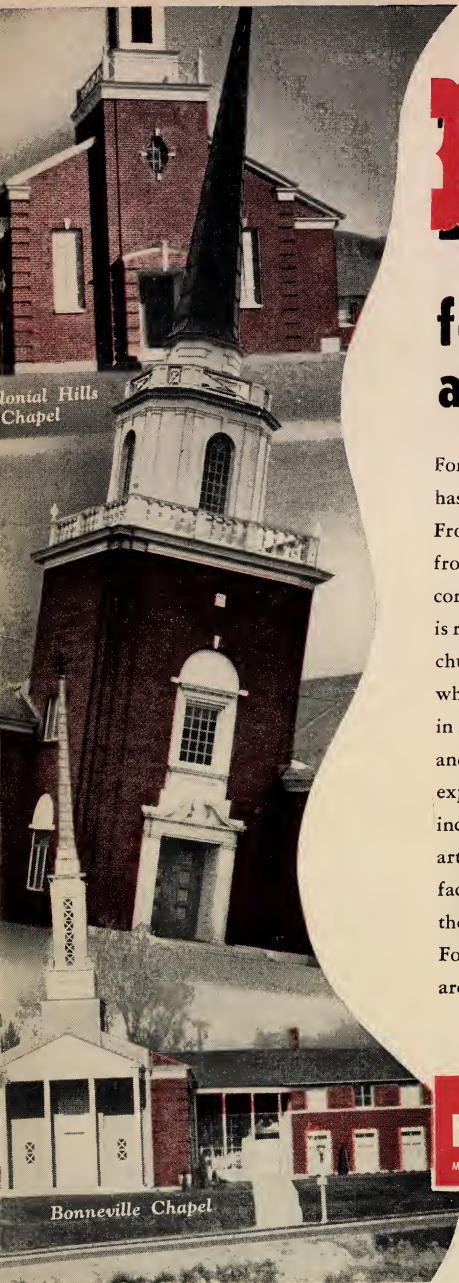
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America's "First" Farmers

(Concluded from page 646)

fudge sundaes and whipped-cream-topped hot chocolate trace back to the fragrant, foamy *chocolatl* which was a favorite of the ancient Aztecs, for the Indians first utilized the cacao bean, native to tropical America and the West Indies.

Many of the medicinal drugs used today were discovered and first employed by the American Indians, such as ipecac, cascara, quinine, and balsam Peru. Cocaine is derived from coca, another plant native to South America, with whose medicinal and anesthetic properties the Indians were believed to have been familiar.

It seems likely that quite a number of plants, herbs, and even weeds, which modern man has overlooked in his concentration on synthetics, were beneficially used by the Indians, such as *malva*, a weed of Mexico, once a food of the early Aztecs and known to contain every element needed by the human body. Their knowledge of certain mysterious "wonder drugs" was profound.

The Incas of Peru sealed sepulchres of their leaders with a glue which has defied analysis or duplication in the most advanced scientific laboratories. Strange clay balls filled with mysterious gray powders were unearthed from these sepulchres and when analyzed were found to contain marvelous properties. *Funridine*, a curative tea, was brewed by them ages ago, and only recently has the atomic-age chemist attempted to produce it. *Vegecarsal imide*, a curious, highly mineralized soil in complex association with humus matter, was the Incan farmer's ideal soil builder.

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The Spirit and the Letter of the Law

RICHARD L. EVANS

SINCE Paul the Apostle wrote of it—since then and long before—the spirit and the letter of the law have long come in for comment. Certainly we cannot get along without either the spirit or the letter of the law. There must be both. The law is dead without the spirit, and it may be weak without the letter. But one difficulty with over-emphasizing the letter of the law is that men may use it without wisdom, without discretion, without taking into account individual situations and circumstances. Another difficulty with the letter is that men make so many laws that they come in conflict and cause confusion. In all organized activities there must be rules and regulations—but there is no rule book made by man that can cover all the individual variations and that can meet all the emergencies. So, even when we have the letter of the law, we must never forget that a large part of the strength of any person or of any people lies in individual resourcefulness and self-reliance, in inventive ingenuity, and in the ability of individuals to think and decide for themselves. For safety and survival, for peace and progress, all people must fit themselves into organized entities; yet history has proved repeatedly that peace and progress and human happiness are impaired when a comparatively few men and a few minds attempt to fit all others into a confining "format." If men are to be at their best, and if voluntary societies are to be at their strongest and safest, men must have wide latitude within which to use their own initiative. And to the degree to which we attempt to suppress individual initiative, to that degree we tend to trade the surpassing strength of free men for the weaknesses of an enslaved society. And so, sound, safe freedom would seem to suggest teaching simple, sound principles and self-reliance and individual initiative, and allowing the free spirit of the soul of man to operate within the limits of a minimum amount of law, with the least possible complexity.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 24, 1951

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THE MYSTERY OF A DAY

By Clarence Edwin Flynn

You cannot tell about a day.
Though rainbow colors on it play.
It may bring gifts your heart desired,
Reach goals to which you have aspired,
Fulfill long-treasured hopes for you,
And make old, haunting dreams come true;
Yet all that brought you in its hour
May perish like a withered flower.

You cannot tell about a day.
It may seem hard, and dull, and gray.
It may defeat you in your task,
Refuse the heart's desire you ask.
It may bring all you did not want,
And nothing that your pride would vaunt;
Yet be the one day that will not
Perish when others are forgot.

THE IMPROVEMENT ERA



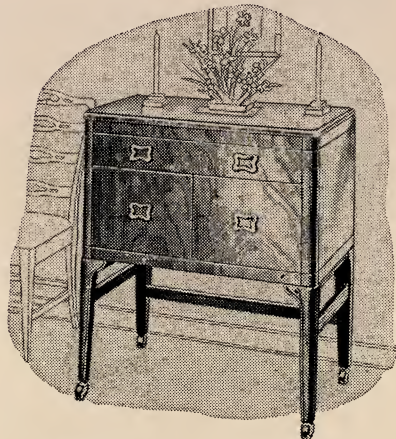
See this stunning Ironrite Cabinette

AUTOMATIC IRONER

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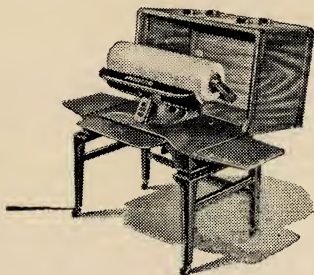
Here is the automatic ironer that combines beauty and utility—takes ironing out of the basement—lets you sit down and iron in comfort in the living room, dining room—any room!

Look at this labor-saving beauty. Discover how Ironrite ends the back-breaking work of hand ironing. See for yourself how Ironrite's *two completely usable open ends* let you iron everything washable—shirts, pleated dresses, blouses, children's clothes. Come in today for a demonstration.



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UTAH'S PIONEER MUSIC HOUSE

(Concluded from page 637)

Ironically enough, the more afraid she was that Richard no longer loved her, the more intense became her love for him.

She could put Richard on his honor in a very few well-chosen words. Only a cad would refuse to marry a girl who had waited two years for him, and Richard was no cad. Almost she was tempted, sitting there beside him, feeling his nearness, and loving him so hopelessly.

But it wasn't good enough, even above the heartache of longing. It isn't good enough for Richard, and it isn't good enough for me, she told herself. However Richard wants it, that is how it will have to be. The next time he wants to talk to me, I'll talk.

"Mary, I have to talk to you," said Richard.

Mary jumped and turned her eyes on him in amazement. "Rich, did I say anything?" she asked, not sure at all that she had not spoken her intense thoughts.

"No, but I could hear your mental wheels grinding. Do you like this show?"

"I haven't heard a word of it," said Mary.

"I could write a better tragedy right out of my own life. I'd rather talk, and this is the first time you've been still a minute since I got home. I could never know what you think with all that chatter. You can't talk to a house afire or a whirlwind or a galloping horse, and you have been all of those."

His shoulder touched hers, and his voice was an audible burr. People in seats near them glared, and two women in front of them turned and commanded them to "sh-sh."

"Let's get out of here," said Mary, her hands turning icy and her heart thumping rapidly.

"DEAR JOHN"

"And let you get me back on that platter disc? Not on your life."

"I promise," said Mary desperately.

Richard was still formal and remote, putting her into the car and steering toward the Drive. Finally he stopped the car where they could look over the blazing valley. The twinkling lights echoed the trembling in Mary's heart.

"I had to be a good missionary, and I was a good missionary, in spite of it," said Richard, as if continuing a conversation. "And now I think we must put an end to it. There comes a time when even certain knowledge, no matter how bad it is when it comes, is preferable to the fear of it."

"Fear?" whispered Mary, her mouth dry with it.

"The fear of losing you. All the other fellows were losing their girls. They had a sort of unofficial club. The DJM's—Dear John Missionaries. I expected my qualifications with every letter, especially after yours cooled off so noticeably. What little hope I had was gone when I found you so strange and different."

"Oh, Richard, I—"

"Don't say it—not until you have heard me out. I love you, Mary. I never stopped loving you, and I never shall. Will you marry me?"

"Oh, Richard—yes!" Mary said. "I love you, too. I never stopped. It was the fear with me, too."

After the tumbling words of explanation and assurance, they looked again across the town, now dark in sleep.

"It wasn't the separation, was it, Richard?"

"No," said Richard quietly, "no, Mary, it was the fear."

BROWN FIELD

By Anobel Armour

THE knowledge was the lean boy's and his only. That the deserted field was neither lonely Nor yet devoid of sustenance and strength, For he could hear thin rustles down its length. Where chipmunks pattered like the slow wind's sound. He heard the brown-eared rabbits breaking ground,

And by the fence four quick and freckled quail. Rattled the stubble like an autumn hail. "The field is brown and dead," the hired man said. The lean boy neither smiled nor shook his head. Having no time to give to a denying For looking at a toad—and three crows flying.

THE IMPROVEMENT ERA

Business News is
Important News
to the Growing
Mountain West!



AS the Mountain West matures in business and industrial development, news of this growth becomes increasingly important to citizens of the area. For that reason, the Deseret News presents complete reporting of business news and conditions on special pages daily and Sunday. Included is a column "Men at Work" giving timely news of personalities in Mountain West business. Keep posted! Read the Deseret News for complete business news.

DESERET NEWS

THE MOUNTAIN WEST'S FIRST NEWSPAPER

BUSINESS

FINANCE—INDUSTRY—OIL—MARKETS—MINING

MEN AT WORK

Halloysite Added To List Of U. S. Subsidized Minerals

By JIM HOAGLAND
News Financial Editor

Halloysite, one of Utah's strategic minerals, has been added to the list of materials eligible for government aid under the Defense Minerals Administration, Oscar Chapman, secretary of the Interior, announced Thursday.

Under an amendment to Mineral Order No. 5 signed by James Boyd, DMA administrator, the government will cover half the cost of exploration for bauxite and catalytic grade).

It has been mined in Tintic District the recently operating in Salt Lake County.

The company is now operating in some of the best mining areas in the state.

replacement division of the B. F. Goodrich Company, will confer with company officials Monday in Salt Lake City, C. E. NEWMAN, district manager, said Thursday.

Mr. Gundaker is en route to Hawaii for company conferences.

Chief Con. Stock Offered to Public

Sale of stock of the Chief Consolidated Mining Company Thursday was being offered publicly following the preferential sale to stockholders who subscribed to 44,741 shares netting the company \$48,426.25.

The remaining 173,440 shares will be offered to the public at \$1.25 per share and is expected to net the company an additional \$195,120 for a total of \$243,546 out of which will be paid the company's share of a \$463,420 Defense Minerals Administration-sponsored exploration and development pro-

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THE REAL HAPPINESS IN LIFE

(Continued from page 643)

What is this program of achievement which has provided such an incentive for girls to excel in many worth-while fields of endeavor? How has the Golden Gleaner program helped develop well-rounded personalities and helped girls more effectively to serve their friends,

their families, their communities, and the Church?

The Golden Gleaner program has as its objective the following: (1) to build testimonies of the divinity of the restored gospel of Jesus Christ; (2) to develop qualities of leadership; (3) to train in the art

(Concluded on page 658)

Our Legacy of Liberty

RICHARD L. EVANS

A CENTURY and some seventy-five years ago, fifty-six Americans signed what has since become a symbol of our legacy of liberty: the Declaration of Independence. Now, because these men of liberty have become legend, we may sometimes suppose that what they did was not so difficult a thing to do in their day. But they were men, even as other men, loving their families, their friends, their freedom. They didn't love life less than we love it. (And God grant that we don't love liberty less than they.) It wasn't easy for them to oppose prevailing fallacies or to offer to lay down their lives for liberty. But they had God-given convictions, convictions that they (and all men) "are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness" . . . and that "governments . . . [derive] their just powers from the consent of the governed." A century and three quarters seems like a long time in terms of history or of what history has proved. And history has proved that the right of liberty is not an unchallenged right nor an imperishable privilege except as people pay its price and live its principles. History has proved that we cannot always draw upon the privileges that were given us by those of the past without devotion to the divine principles on which freedom is founded. And solemnly we recall these words said to be cited from William Penn, the founder of that same city in which the Declaration of Independence was signed: "Those people who are not governed by God will be ruled by tyrants." No matter what we today may do for the future, we shall never overpay our debt to the past. No matter what we may do for our children's children, we shall never do enough in all our days for the blessings we have had from the God of heaven. God grant that we may "proclaim liberty throughout all the land,"¹ and, as did our fathers, "pledge our lives, our fortunes, and our sacred honor" to preserve for ourselves, for our children, and for all mankind, our legacy of liberty.

¹Leviticus 25:10.

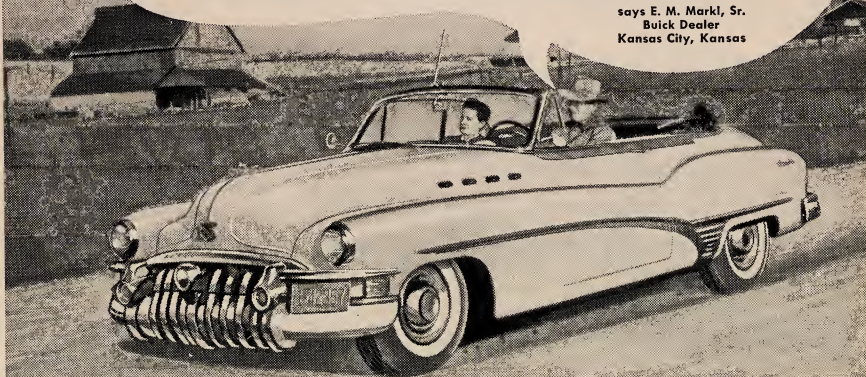
"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, JULY 1, 1951

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"I got the story on
50,000 Miles-No Wear
 and changed to New Conoco Super Motor Oil"

says E. M. Markl, Sr.
 Buick Dealer
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GARAGE MANAGER

"A mechanic dreams of working on a clean engine," says Lewis Stoddart, Garage Manager, Blackfoot, Idaho. "My dream came true when customers started using new Conoco Super. It's hard on my business, as it cuts down trouble, but I'm a loyal booster of Conoco Super."

"50,000 Miles-No Wear!" Proved Here:

After a 50,000-mile road test in the blistering heat along the Mexican Border, with proper crankcase drains and regular care, engines lubricated with new Conoco Super Motor Oil showed no wear of any consequence ... in fact, an average of less than one one-thousandth inch on cylinders and crankshafts. Factory finishing marks were still visible on piston rings.

AND gasoline mileage for the last 5,000 miles was actually 99.77% as good as for the first 5,000! This test proved that new Conoco Super, with OIL-PLATING, can make your car last longer, perform better, use less gasoline and oil.



RANCHER

"I'm sure glad you converted me to the '50,000 Miles-No Wear' oil," writes Albert E. Lentz, Rancher, Delta, Colorado. "I really barreled my Mercury over all types of highway on a recent trip, and all I could hear was a motor purring like a kitten."



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...it will be long remembered. That's why you choose so carefully... exactly the right Bible for the occasion. Look first for the *National* imprint. It is your guarantee of quality—your assurance that this gift will be a lasting memorial to your good judgment.



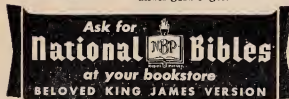
No. 119 for group presentation—Black imitation leather; flexible, overlapping covers; round corners; amber edges.

No. 119 RL—With words of Christ in red. Both moderately priced.

No. 124B for individual gift or presentation—Blue genuine leather; flexible, overlapping covers; round corners; blue under gold edges.

No. 125M—Maroon; red under gold edges.

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THE REAL HAPPINESS IN LIFE

(Concluded from page 656)

of homemaking and an appreciation of beauty; (4) to encourage intellectual, creative, and cultural pursuits. These objectives are accomplished by filling certain requirements in four fields of endeavor: spiritual, executive, cultural, and creative. Three years of active participation in the Gleaner program are required of the candidate before she can qualify. However, she may receive credit for service in any of the auxiliary organizations of the Church or in the mission field, as well as for projects carried on in her home.

Connie was not the only girl to benefit from the Golden Gleaner program.

Many wonderful letters have been received from girls who are applying for this, the top-ranking award of the Y. W. M. I. A. These letters bear fervent testimonies to the power of the priesthood and to the truthfulness of the restored gospel. They tell of the development and growth received from participation in the Golden Gleaner program. Almost invariably they pay tribute to the love, guidance, and encouragement of understanding leaders. Following are excerpts from letters recently received:

My work in preparing to become a Golden Gleaner has touched almost every phase of my life. It has taught me how to be a better wife; it has taught me how to be a better mother and to make my home more comfortable and livable; it has taught me how to be a leader and perhaps to help the youth of Zion to gain a testimony of the gospel; it has given me self-confidence to help teach the word of the Lord. Most important of all, it has guided me to the most wonderful thing in my life—my testimony.

After having filled the requirements and looking back over each experience which came about, I know and understand more fully why each step that we take forward in this great Church is a step on the road to eternal life with our Heavenly Father.

My pen will never be able to relay the true love and joy and happiness I have received in filling the requirements to become a Golden Gleaner.

I became seriously interested in Gleaner work when my sister became a Golden Gleaner. I remember how diligently she worked to fill the requirements. I was present the Sunday evening she was honored and given the Golden Gleaner pin. It wasn't the honor or the pin she received

that impressed me, but the look of sheer joy on her face in having reached the goal of a Golden Gleaner.

Having completed my Golden Gleaner requirements I have come to a full realization of the worthiness of this goal. It sets up a high standard for daily work and thought. It helps me to live on the highest level of which I am capable. It gives me confidence in myself that might help me someday in overcoming obstacles and reaching higher peaks. It instills in me a need to gain more knowledge.

These are but a few of the countless numbers of similar paragraphs written by Golden Gleaners who have found joy in their achievement.

Today there are approximately twenty-four hundred Golden Gleaners in the Church. Scores of new recruits are added each year to this fast-growing army of outstanding young women.

One of the highlights of the year toward which all Golden Gleaners look with joyous anticipation is the annual Golden Gleaner banquet given in connection with the M.I.A. June Conference. At this time hundreds of Golden Gleaners from all parts of the Church meet together in a common bond of love and fellowship. Here they enjoy the true spirit of the Golden Gleaner program—one of beauty, refinement, spirituality, growth and love.

Once a girl has become a Golden Gleaner her achievements are by no means ended. Through participation in this program she has learned that real happiness in life comes when one is actively engaged in a good cause, and she realizes that her achievement in this program has only opened the way for even greater achievement through more effective service in her community and the Church.

That these girls are carrying on in the true spirit of Golden Gleaners is evidenced by multiple reports received throughout the year. Many of them are mothers of small children, finding joy in fulfilling that first and great commandment to multiply and replenish the earth. They are wives of bishops and stake presidents. They are working in the Primary Association, the Relief Society, the Sunday School, and the Y. W. M. I. A. They are in very deed guiding lights in the circles where they live and work.

THE IMPROVEMENT ERA



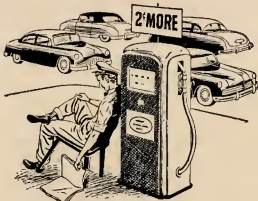
"Don't you big oil companies get together to set prices?"

The question of gasoline price affects every motorist. Here at Standard Oil Company of California, we receive some letters along these lines: "When I drive downtown, the prices of all the major gasolines seem to be about the same. I've heard it said that the major oil companies get together to set prices. Isn't this true?"

The answer is an unqualified **NO**. Oil companies do not get together to set prices, nor do we in any way set prices by agreement. But we do think it's in order to tell you about gasoline prices and how they're arrived at:



When you shop you find not only gasolines but *many* products of the same kind and about the same quality priced about alike. Prices just *naturally* tend to even up, and it's easy to see why. Suppose prices could *never* level out—



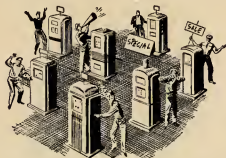
Suppose that by some rule a gas station operator were forced to sell gasoline at 2¢ a gallon *more* than his neighbors. Business would soon pass him by. Or suppose he had to sell for 2¢ a gallon *less* than his neighbors, still giving full quality and service. As his competitors cut price to hold customers, his income goes down. In time he would go broke.



These imaginary examples of set-price policy show what any gas seller actually faces. He must sell for enough to cover his costs and make a living... and he can't charge too much or he'll drive business away. Price is forced up by one factor, held down by the other. It's as simple as that.



We "set prices" only at stations we own and operate—Standard Stations, Inc. Here we put prices where experience shows us they should be, to cover our costs of products and service, and still let us sell in competition.



At Chevron Gas Stations the operators are completely independent. They set their own prices. You occasionally see a *range* of gasoline prices for the same or different brands in a single area, *until* competition finally forces the prices of similar products and services back to a common level.



What comes out of all this is better products at low cost... the benefit you *always* get wherever free competition is given a chance to work. *Note this:* aside from taxes, and in spite of inflation, gasoline today costs about what it did in 1919, and is so much improved that two gallons now do the work that required three then.

I'd Like to Know . . . Many people write to Standard asking pertinent questions about the Company. We answer all letters individually, but some points seem of general interest. We take this way of discussing them for every one. If you have a question, we urge you to write in care of: "I'D LIKE TO KNOW," 225 Bush Street, San Francisco 20, California.

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"I Won't Count This Time..."

RICHARD L. EVANS

"RIF VAN WINKLE, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it; and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibres, the molecules are counting it, registering and scoring it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out."¹ These are the words of the celebrated psychologist and philosopher, William James. And he adds: "Could the young but realize how soon they will become . . . walking bundles of habits, they would give more heed to their conduct. . . . We are spinning our own fates, good or evil. . . . Every smallest stroke of virtue or of vice leaves its never so little scar. . . . We are . . . imitators and copiers of our past selves."² But our habits, good or bad, weren't always habits. What we now do habitually, we once did first—and then again—and then again. And since we become "slaves to our own past performance," we had better be particular about the first performance—because almost anything done once could become a habit, and obviously the reason we have bad habits is because we did the first time what shouldn't have been done at all. This may seem to offer little comfort to those who already have habits they want to be rid of. Fortunately, however, bad habits aren't hopeless. But it takes more effort to get out of a rut than it does to get in one—and sometimes the only way to get out is to get out all at once. And sometimes the best way to leave bad habits behind is simply to leave them behind—without lingering or looking back. The break has to come sometime. Sometime has to be the last time. And it isn't likely to be any easier later, because habits, like ruts, dig more deeply with time—even though at first we may think of them as trifles—as something we can start or stop or take or leave whenever we want to. An ancient philosopher had something to say on this subject. He once rebuked a person for engaging in a gambling game. And when the person protested that he had only played for a "trifle," Plato replied: "The habit is not a trifle." No potentially potent thing is a "trifle." And the best time to break a bad habit is before the first time. The next best time is *now*—before the next time.

¹William James, *The Laws of Habits*.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, JULY 8, 1951

Copyright, 1951

ON THE Bookrack

BUILDING YOUR MARRIAGE

(Rex A. Skidmore and Anthon S. Cannon. Harper and Brothers, New York. 1951. 650 pages. \$5.00.)

THIS clean, wholesome, helpful book on courtship, marriage, and the family could profitably be read by all. The joy of family life and the hate of divorce would thereby be increased. It deals intelligently and carefully with the many problems that arise in courtship and marriage. The manner of approach is largely the asking and answering of questions, real questions. That makes the book practical. In dealing with family problems, well-supported opinions are urgently needed.

The problems are presented in three main parts: preparation for marriage, achieving happiness in marriage, and enriching family living. These main divisions are divided into twenty-two chapters, each discussing a separate theme such as, what is love, friendship and dating, courtship and the growth of love, religion and marriage, blending conjugal and romantic love,

making money a useful servant, avoiding divorce, being a successful parent. Each chapter also usually discusses several related but important questions. Few if any important marriage questions have been omitted.

The authors, professors at the University of Utah, not only have used the work of others, but have also experimentally added knowledge to this extremely important field for human happiness.

A number of clever line drawings add to the enjoyment of reading the book.

While the book appears to be written for use in the classroom, it is so organized as to serve the needs of the reader, whether in or out of the schoolroom.—J. A. W.

LET'S LIVE

(Claude Richards. Exposition Press, New York. 206 pages. 1951. \$3.00.)

CHURCH readers need no introduction to the writings of Claude Richards. Some years ago he wrote *The Man of Tomorrow*, and more re-

cently he wrote the *Life of J. Golden Kimball*. He has also long and actively been an interested advocate of the home evening idea. His latest writing, *Let's Live*, in twenty-nine chapters deals with some of the timeless truths, presented in a new pattern, to help and encourage people to put the most into, and to get the most out of the hours and opportunities of life. It deals with things of the spirit as well as material matters: with personal problems, family concerns, and social and vocational considerations. It is an appeal to positive living, and its pages are enriched with many citations and examples from great men and great minds. Some of the subjects considered are personal improvement, marriage, the full use of time, happiness in the home, meeting practical problems, the value of the ageless principles, the importance of getting along with people, the importance of thrift, of learning more and earning more, facts about work and worry, and helps to compatibility with the state, with society, and with one's self.—R. L. E.

HOLD FAST THESE EARTH-WARM STONES

(Nina Fonville. Naylor Press, San Antonio, Texas. 1949. 231 pages. \$2.95.) (Concluded on following page)

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ON THE BOOKRACK

(Concluded from preceding page)

THE author and her seven-year old son, Bill, stayed in Mexico for an extended visit while she taught a capable doctor's household English—and in return enjoyed the warmth of Mexican hospitality. Her love and understanding of the Mexican people

is heartwarming in a day when intolerance too often holds sway. The author indicates in addition to the exceptionally fine qualities of Mexico and her people some things that will need to be strengthened and some eliminated before Mexico can realize the greatest of her potentialities.—M. C. J.

"Kingdom for a Horse"

RICHARD L. EVANS

THE line that Shakespeare had Richard III say, "My kingdom for a horse," has far-reaching implications in the pattern of human behavior. When a man needs something, or thinks he does, or sets his heart on having something, a kingdom may seem like a more-or-less trivial thing at the moment. Immediate wants, immediate worries, small annoyances often crowd out matters of much greater moment. History has proved (and also people have proved) that a person will sometimes pay an exorbitant price to satisfy an immediate appetite. Esau, of course, is the classic example of forfeiting much for little, of failing to look far enough, soon enough, and of sacrificing the future for the present. And it was Esau of whom Paul wrote that he "sold his birthright" for one morsel of meat. There is another phase of this same problem that suggests itself: Because we want what we want when we want it, we are often inclined to obligate ourselves for more than we can pay and to borrow beyond reason and to postpone today's obligations and presume that they will somehow be easier to meet tomorrow. Also we sometimes agree to do more things than we know we can possibly do, and so we find ourselves worried and committed and crowded from all sides, and we say to ourselves, "If we can only get through this immediate difficulty, if we can only set straight this one embarrassment, if we can only avoid the consequences of this one commitment, we'll never let ourselves lapse into such a situation again." There is always inherent danger in paying too big a price for present wants or in too readily postponing to the future, problems that should be faced and solved in the present—because the future will always have its own problems and have its own price to pay without adding to it the price we now postpone for present expediency. Time is a long time, and eternity is a long time after time—and we should look far into the future before we offer a kingdom or a birthright or any principle or exorbitant price for any appetite, for any passing pleasure, or for any want or supposed want of the immediate moment.

—Hebrews 12:16.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 15, 1951

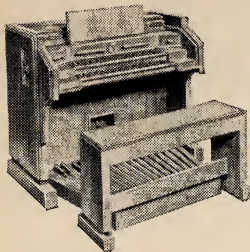
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PROFANE AND SOILED SPEECH

(Continued from page 635)

of good humor, dignity, and charm makes a delightful combination salad of personality. There is little likelihood of being branded stuffy and priggish if the combination is served. It would indeed be unfortunate if we become stilted and formal to the point where it is difficult to have fun with freedom of expression. That extreme is wholly unnecessary. Stimulating repartee is a compliment to one's vocabulary and reflects credit on one's capacity, but it is quite necessary to maintain a high moral tone in such humorous and clever conversation. This moral tone is easy to acquire, and is expected of Latter-day Saints. Young people look to their elders as models of perfection. It therefore is incumbent upon each of us to become exemplars.

The concept of the need for an emotional outlet is oftentimes quoted as an excuse for placating and lulling oneself into a feeling of justification for using profane language. There are diverse ways to express feeling and to dissolve an emotional build up, but to insist upon the need for a childish display of angry profanity is to admit a weakness. There is a question as to whether it is not desirable for one to give vent to his emotion by verbal intemperance rather than to suppress such inclination and run the chance of becoming neurotic. If a person's health is in peril because of emotional suppression there is no question as to the need for proper emotional outlet, but even such an isolated case can be receptive to the idea of refined speech without jeopardizing health. The same question could be raised concerning a father who exercises discreet language but who, because of an emotional backlog, strikes his children at the slightest provocation. This father has obviously failed if in refining his speech he finds himself abusing his family, but the inclination to control one's method of expression would normally prove an incentive to exercise forbearance in such a situation. The precedent of good speech will help us to overcome our bad habits, because in exercising our prerogative to *speak* correctly we automatically groom our thoughts to help us *act* correctly.

There is no need to assume that a normal outlet for emotion is pinched by introducing the thesis of temperate speech. As a matter of fact, we can progress above this unqualified attitude of an emotional outlet being a normal and expected human trait. Exception should be taken to the fundamental concept of a need for emotional outlet if it is used as an arbitrary excuse for voicing invective and engaging in juvenile antics.

Our imperfections are apparent upon self-analysis and it is essential that we strive for a cure by employing any expedient that will assist us to attain it. Using clean and inoffensive speech is a maneuver that will expedite our search for perfection. To surmount the many obstacles will be difficult because the humanism of man seems to work against attaining such heights; but this human quality is nothing more than a temporary obstruction that needs hurdling and each contribution we make in unsoiled speech is a stride forward in overcoming the frailties of human nature. The contributions we make in proper speech may appear infinitesimal, but in the entire scheme of things the world and the individual evolve together and our contributions of refined expression may be greater than we believe possible. The impression we make on those lives we touch in our daily living cannot be judged easily. Expressing ourselves in a manner pleasing to the refined ear, with no use of harsh and questionable language, will influence others so strongly that its reflection may be perpetuated indefinitely.

How successful can we be in suppressing profane words, even so-called little words so common as to be almost acceptable one might say, and to express ourselves otherwise without recourse to ignoble and inferior talk? Complete success can be achieved by developing a sensitivity to those words that are out of harmony with beautiful expression and by a sincere desire to cultivate the ability to find appropriate words for every occasion. Good speech is a matter of self-discipline, and bowing to one's will is commendable if practised with precaution. If there is unrestricted use of poorly selected words they may have rapid growth.

THE IMPROVEMENT ERA

Just as the use of improper speech lends itself to further violation, similarly our receptivity to the use of clean and savory speech builds within us. One may believe it is virtually impossible to suppress the inclination to give voice to improprieties when under strain or in the rigors of physical pain, but even under such stress the tendency to give vent to inward feeling is reduced proportionately with the effort put forth to suppress the desire. After the effort is made it is but a short time until complete restraint is possible. Our philosophies of life should include the beauty of unsoiled speech—let us capture its significance.

The Church Moves On

(Concluded from page 616)

Fifty Utah pioneers who came to Utah before the advent of the railroad, and who are now between eighty-two and one hundred and two years of age, were honored at a banquet held at Hotel Utah.

Sands and Stars, recounting the experiences of the Pioneers between Nauvoo and Salt Lake City, was presented in the Salt Lake Tabernacle, by the full-voiced Tabernacle choir and the rich contralto of radio star Evelyn MacGregor. It was narrated by movie star Lew Ayres.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Barnwell Ward, Lethbridge (Canada) Stake.

25 FRANK W. MCGHIE reported that the opening of an L. D. S. high school at Laie, Oahu, Hawaiian Islands, will be postponed for at least one year. Elder McGhie returned to Salt Lake City after making a special survey in the islands.

26 WORKMEN are seen these days on scaffolding around the spires of the Salt Lake Temple. They are checking and repairing mortar joints. J. Frank Marble, superintendent of buildings and grounds for the Church, emphasizes that this is merely a precautionary measure and that the entire temple is to be checked for weather-worn spots in the mortar, which will be repaired.

27 FIRE destroyed the chapel of the South Bountiful Ward, South Davis (Utah) Stake, after lightning had struck its steeple. Loss was estimated to be \$100,000.00. A new forty-thousand dollar addition to the building, now under construction, was saved.

SEPTEMBER 1951



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13 ch. 1 &
2 ver. 7,
3 1 Tim. 4, 8,
2 Mt. 22, 27.

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Melchizedek Priesthood

MARKING ROLL AND RECORD BOOKS

FOR uniformity in marking roll and record books for the monthly and quarterly Melchizedek Priesthood reports, there are listed below explanations on questions raised by some secretaries:

1. *Number enrolled at end of quarter:* This figure should be checked with ward clerks to make sure quorum enrolment checks with ward records.

2. *Average present at weekly priesthood meetings:* Count only those who actually attend the quorum or group meeting. The quorum or group meeting starts after separation from the preliminary opening exercises conducted by the bishopric.

3. *Number engaged in other Church work:* Show here only members who are actually on other Church assignments during the time of the priesthood meeting. Such persons should not be counted in No. 2 (average present at weekly quorum meetings) if they are doing other Church work and unable to attend the class.

4. *Number on foreign missions:* Credit should be given here for those actually absent because of full-time missions.

5. *Number living away from home:* All members living away from home (other than on full-time missions) should be accounted for here. This would include those away from home at work, in school, in military service, etc.

6. *Total participating in any phase of Church program:* Those attending (at least once) Sunday School, Mutual Improvement Association, priesthood or sacrament meetings; payment of tithes and offerings (including welfare), or filling one or more other Church assignments during the quarter reported.

7. *Number of members visited by quorum officers:* Visits to a quorum member by one or more members of the quorum presidency, the group

leader, quorum secretary, or a committee member. (This is not the annual visit by the quorum presidency as reported on the annual confidential report.)

8a. *Number using tobacco, liquor, or both:* Number of members using either tobacco, liquor, or both.

8b. *Number of these visited during quarter:* Visits to those using tobacco, liquor, or both, are those visits specifically for the purpose of encouraging and assisting them to overcome this habit. Social visits or visits for other reasons should not be included in answering this question.

9. *Number of quorum presidency council meetings held during quar-*

ter: To be effective a quorum presidency should meet at least once a week, as directed by the handbook.

10. *Average number attending monthly quorum meetings:* This is the monthly quorum business meeting held under the direction of the quorum presidency, usually on the second Sunday of each month.

11a. *Number of quorum projects:* Number of quorum projects worked on during the quarter. Do not include group projects.

11b. *Number of quorum socials:* Quorum socials held during quarter. Do not include group socials.

Where there are more quorums in a stake than spaces on the report, additional sheets should be used. These are available at the office of the general priesthood committee, upon request.

NO-LIQUOR-TOBACCO COLUMN

Conducted by

Dr. Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

DOPE IN THE SCHOOLS

MANY newspaper readers and radio listeners were doubtless shocked a few months ago by learning of the existence in some New York City schools of sizable numbers of students who were indulging in the use of dope narcotics—marijuana, cocaine, heroin, etc., their number going up into thousands, it was said. The investigation showed that the use of these narcotics by school children was widespread, the main market place being the school itself or a nearby candy store. The salesmen and narcotic addicts moved about among the children, many of whom began indulgence by first accepting the narcotic as a gift. Continued use, however, soon made addicts, followed by the frightful consequences.

Later it was discovered that many school children in Chicago were using these narcotics. Are there schools in

other cities where dope fiends operate? The answer is yes, if the testimony of reputable witnesses can be accepted. It is reliably reported that some school children in Salt Lake City are indulging. So destructive and terrible are the consequences of continued indulgence that it certainly behooves parents, teachers, and officers to be alerted in this matter. Indifference to it is highly reprehensible and censurable.

GETTING THINGS DONE

What can I do? How shall I do it? These and similar questions are continually asked. They are asked relative to suggestions made in this column. In a recent issue of *The Clip-sheet* there was printed under the above heading the following excellent rules:

"Promoting the best for ourselves and for those ideals to which we give allegiance calls for effective effort. In

THE IMPROVEMENT ERA

1947, Donald A. and Eleanor C. Laird wrote a book, *The Technique of Getting Things Done*. They offered the following rules for productive work:

1. Have the habit of planning work not only for tomorrow but also for goals in the future. Work for a purpose which carries through hardships and over obstacles.

2. Have the habit of working on things that count. Avoid enticing distractions. Know that the steam that blows the whistle does not turn the wheel. Work with foresight.

3. Have the habit of saying "no" to things that will not help production. Keep on the main highway, off the detours.

4. Have the habit of reading books and magazines that help in the work. Keep priming your head with ideas, facts, and inspiration.

5. Have the habit of doing the unpleasant job first. Do not paralyze present activity by letting past work hang over your heads.

6. Have the habit of making your-selves work. Keep effort alive.

7. Have the habit of deciding trifles quickly. Do not putter around trying to decide what to do next.

8. Have the habit of starting vigorously and promptly, often early in the morning. Do not let the grass grow under foot.

9. Have the habit of working like craftsmen. By working for quality, more gets done, and greater satisfaction is attained than in rushing for quantity.

10. Have the habit of using spare time, the habit of using both hands, the habit of doing two things at once. Use each minute before it disappears forever.

11. Have the habit of getting others to help you. Train others to be extra hands, eyes, and heads.

12. Have the habit of working for more than money. Pride in a job well done, in accomplishment, is more rewarding than a big bank account.

13. Have the habit of taking on more work. Keep expanding abilities and achievements. Catch up on work quickly, take on more work easily. Keep out of ruts by broadening the highroad. Put pressure on yourselves to do or sink.

14. Have the habit of requiring production from yourselves, of not accepting your own alibis. Crack the whip over yourselves instead of feeling sorry for your lot in life.

AN OFFICIAL WASHINGTON RELEASE

Under date of June 28, 1951, a release from the Office of Business Economics, U. S. Department of Commerce, is as follows:

Total expenditures for alcoholic beverages, including public revenues, amounted to \$8,760 million in 1950, the Office of Business Economics, U. S. Department of Commerce, announced today. This compares with outlays of \$8,550 million in 1949.

This estimate represents the aggregate expenditures (other than purchases for resale) by consumers and business for distilled spirits, wine, and beer, whether bought in package form or by the drink. The figure also includes part of the expense of entertainment and other service charges in eating and drinking establishments where a separate charge is not made for such items.

Expenditures for both distilled spirits and wine increased in 1950—six and ten percent, respectively. Beer expenditures declined slightly, due to a drop in the consumption of draught beer.

Public revenues—principally excise

THREE TESTS FOR SPEAKING

By William Dorris Griffin

BREATHLESSLY little Janet burst in on her mother. "Oh, Mother, guess what I heard about Mary Brown today! I wouldn't have thought—"

"Just a moment, Janet," answered Mrs. Smith. "Before you repeat any gossip that you have heard in school, let us put it to three tests."

"What do you mean, Mother?"

"Let us think about it in this way. In the first place, is it true?"

"I think so, Mother. It was told to some of our class by Miss Jones, and she is the next door neighbor of Mary."

"Do you think a good neighbor would tell things like that? But even though you can prove the story, is it kind?"

"I did not mean to be unkind, but I see now that I was. I would not be glad for Mary to speak of me in such a way."

"And is it necessary for you to mention it?"

"No, certainly not, Mother. There is not any need for it at all."

"Then mother wishes for her little girl to not speak of anyone unless she can speak well. Remember to ask yourself if it is true, kind, and necessary."

taxes—derived by the Federal, State, and local governments from sales of alcoholic beverages in 1950 amounted to more than three billion dollars. Of this amount about two billion dollars was accounted for by distilled spirits.

The following table shows the record of expenditures for alcoholic beverages throughout the past decade.

TOTAL EXPENDITURES FOR ALCOHOLIC BEVERAGES (Millions of dollars)

Year	Total	Distilled spirits	Wine	Beer
1941	4555	1980	325	2250
1942	5670	2685	410	2575
1943	6640	3200	415	3025
1944	7865	3850	505	3510
1945	8615	4400	495	3720
1946	9500	5060	635	3805
1947	9640	4560	525	4555
1948	8800	3900	455	4445
1949	8550	3650	465	4435
1950	8760	3870	510	4380

The huge sum of eight billion, 760 million dollars, spent in the U. S. during the calendar year 1950 for alcoholic beverages, large as it is, does not tell the whole story; for in addition, all accounts agree many millions are spent for "bootleg" liquor. All too bad, for alcohol is not for human consumption—"not for the belly," the Lord has said. As a result of this consumption we have a vast amount of suffering, misery, crime, and death.

UTAH FIGURES

Following the practice of recent years, we again publish in the September issue of *THE IMPROVEMENT ERA* the following data, obtained from the state tax commission of sales in Utah during the fiscal years indicated—July 1 to June 30, respectively.

	1950	1951
Cigarets	\$ 8,389,270	\$ 9,211,505
Beer	12,315,630	12,948,774
Hard Liquors	12,449,985	12,912,083
Totals	\$33,154,885	35,072,362

Estimated cost per capita, based on June 30 population of 706,000:

Cigarets	\$12.16	\$13.02
Beer	17.85	18.40
Hard Liquors	18.05	18.29
Totals	\$48.06	\$49.71

CAMPAIGN WORKERS, are you satisfied with results as shown by these figures? Apparently you have made no progress during the past fiscal year. Is not more energetic and persistent action needed?



The Presiding

Duties and Responsibilities of the Coordinator of the Ward Boy Leadership Committee

As announced by Presiding Bishop LeGrand Richards during the bishops' conference held in the Tabernacle, April 6, 1951, a coordinator and a secretary were added to the ward boy leadership committee to replace the former general secretary of the committee. Following is an outline of the duties and responsibilities of the newly appointed coordinator.

THE coordinator does not preside over the Aaronic Priesthood, neither over those who are members of the ward boy leadership committee as do the members of the bishopric.

However, the coordinator is responsible, under the immediate direction of the bishopric, for the over-all promotion of all details of the Aaronic Priesthood program for young men twelve to twenty-one except those which are the personal responsibility of the bishop as president of the Aaronic Priesthood and of the priests quorum, and of the bishop and his counselors as the presidency of the Aaronic Priesthood.

He should be a man of vision, of ideas, and of creativeness. He should be capable of, and active in developing plans for improvement in the work, submitting his plans and suggestions to the bishopric for their reaction, and taking their decisions as his guide. It is the business of the coordinator to make suggestions: It is the business of the bishopric to make decisions.

The coordinator is a counselor to quorum advisers. He should be thoroughly acquainted with all of their duties and responsibilities. He should visit among the quorums of the Aaronic Priesthood with a view to assisting advisers in becoming more efficient in their work. When a new adviser is appointed, the coordinator will work with him, teaching him his duties. The coordinator should be most tactful and kind in all his contacts with advisers. Suggestions and constructive criticisms will be received in the right spirit only when given respectfully and with an abundance of patience and love for the work and for the worker. Suggestions to advisers should be given in private to avoid embarrassment.

It is the coordinator's responsibility to check on the regular attendance of quorum advisers in priesthood meeting. When a quorum adviser is obliged to be absent, he should notify the coordinator in advance, and the co-

ordinator will either take the adviser's quorum for that day or supply a leader. The bishopric should not be bothered with this detail.

Aaronic Priesthood welfare projects, quorum service projects, social and fraternal activities, special assignments made by the bishopric will come under the general supervision of the coordinator for the bishopric. He will always work in close cooperation with the respective advisers and quorum presidencies in all such activities.

While quorum rolls and the ward Aaronic Priesthood report are secretarial responsibilities, these also come under the supervision of the coordinator. For instance, when the bishopric

Think it Over

*If the best in boys were found
in more men,*

*The best in men would be found
in more boys.*

—L. A. P.

and Aaronic Priesthood leaders assemble for the monthly meeting of the ward boy leadership committee, the activity record of every deacon, teacher, and priest under twenty-one should be complete as called for in the respective quorum roll. Cumulative individual certificate of award records should be calculated and completed to increase the effectiveness of the meeting. While it is the responsibility of advisers to complete individual activity records, and while it is the responsibility of the committee secretary to compute the cumulative records, it nevertheless is the responsibility of the coordinator to see that these details are taken care of each month in time for the ward boy leadership committee meeting.

The bishop will hold the coordinator responsible for the attendance of specified boy leaders in priesthood, Sunday School, and Y.M.M.I.A. in the monthly meeting of the ward boy leadership committee. When leaders do not attend the leadership meeting, it is the coordinator's responsibility to ascertain, for the bishop, the reason for absence and notify the bishop

thereof. This is vital and should be done immediately following each meeting each month.

It is the coordinator's responsibility to work with quorum advisers in keeping the bishopric informed of boys old enough to be ordained deacons or to be advanced in the Aaronic Priesthood.

Quorum advisers may be found to be in need of assistance in handling difficult cases of indifference and inactivity. The coordinator should always be on the alert to render such assistance even to the extent of accompanying the adviser in his visits to such boys in their homes.

The coordinator should work with quorum advisers in the training of quorum presidencies and group leaders to preside properly over and conduct the business of their quorum or group meetings.

When so directed by the bishop, it is the coordinator's responsibility, in cooperation with respective quorum advisers, to assign individuals and quorums to assist in administering the sacrament in Sunday School and in sacrament meeting and to see that this sacred ordinance is done properly. The coordinator should arrange the schedule of assignments in this priesthood activity and faithfully follow through to relieve the bishopric of this detail.

It is the responsibility of the coordinator to assist the bishopric in keeping in touch with young men living away from home for any reason. He may prepare letters or direct and assist other Aaronic Priesthood leaders or quorum members in the preparation of letters, news notes, or other forms of communication for the bishopric, to be sent to each absentee each month together with the official Aaronic Priesthood absentee report form. When absentee reports are returned to the bishop, the coordinator should follow through with the committee secretary and with the respective quorum secretary to see that the individual and the quorum receive full credit for activities reported.

At the end of the year, the coordinator is responsible, in cooperation with the secretary and quorum advisers, for promptly preparing applications for the Standard Quorum Award for eligible quorums or groups, and for the Individual Certificate of Award for eligible bearers of the

Bishopric's Pages

Prepared by Lee A. Palmer

Changes Noted in Designation of Ward Aaronic Priesthood Committee

DURING the past several years there have been at least three titles designating the committee working with Aaronic Priesthood members twelve to twenty-one years of age.

When the committee was made up of Aaronic Priesthood leaders only, it was known as the ward Aaronic Priesthood committee.

When the membership of the committee was subsequently enlarged to include boy leaders in Sunday School and Y.M.I.A., the committee was designated ward boy leadership committee.

When the L.D.S. girls program was originally set in motion, January 1, 1946, under the direction of the Presiding Bishopric, the committee became known as the ward youth leadership committee because it included the leaders of both boys and girls.

Now, since the transfer of the L.D.S. girls program to the Y.W. M.I.A., July 1, 1950, the title ward boy leadership committee has again been adopted for the committee having to do with boys twelve to twenty-one because leaders of boys in Aaronic Priesthood, Sunday School, and Y.M. M.I.A. make up the membership of the committee.

Aaronic Priesthood. When applications for the standard quorum award have been completed and signed on the ward level, they should be forwarded by the coordinator to the chairman of the stake Aaronic Priesthood committee who will, together with his vice-chairman, audit the applications, sign and forward them to the Presiding Bishopric's Office. When the applications for the individual certificate of award have been prepared by the coordinator and signed by the bishop, the coordinator will forward them to the Presiding Bishopric's Office for their consideration.

In very small wards and in branches, the bishop or branch president may request the coordinator to assume the responsibilities of both coordinator and secretary of the ward boy leadership committee.

Duties of Secretary of Ward Boy Leadership Committee

THE newly appointed secretary of the ward boy leadership committee will have, as his major responsibilities, the following:

1. The secretary will work under the general direction of the bishopric, and under the immediate direction of the coordinator as the special representative of the bishopric. He should work in close harmony with quorum advisers and quorum presidencies in all his responsibilities.

2. He should notify all members of the ward boy leadership committee in advance of each monthly meeting to insure full attendance. A written notice is preferred. All leaders expected to attend the meeting are listed in Section Two of the ward boy leadership committee roll and minute book.

3. The secretary should attend all meetings of the ward boy leadership committee and record complete minutes of all such meetings, including a roll of attendance.

4. The computation and mailing of the ward Aaronic Priesthood report each month is the responsibility of the secretary. (See—monthly ward Aaronic Priesthood report.)

5. He will supervise the keeping of all quorum roll and record books.

6. The secretary should compute, in each quorum roll book each month, the cumulative individual certificate of award and standard quorum award records in time for the monthly meeting of the ward boy leadership committee.

7. Newly appointed quorum or group secretaries should be carefully trained in their work. It is the secretary's responsibility to so train them.

8. He should cooperate with the bishopric and coordinator in any requests for working up special charts or in supplying other information to reveal the measure of success, or the lack thereof, in this work.

9. In very small wards and in branches, where leadership is a problem, the bishop or branch president, may assign the work of the secretary and the work of the coordinator to the same individual.

AWARD RECORDS TO AUG. 1, 1951 FOR 1950

Standard Quorum Awards872

Individual Certificates of
Awards13,703



HIGHLAND STAKE SOFTBALL CAPTAINS VIE FOR FIRST UPS

With a can't-wait smile of victory, Bishop John B. Stagg, Park Avenue Ward, Highland (Salt Lake City) Stake, grabs the last hold on the bat which gives his team the choice position in the starting setup while former bishop of Stratford Ward, Barr Mass, wonders "how come." Their sons stand by to sustain them in "what'er beides."

The affair was a fathers and sons outing sponsored jointly by the Highland Stake Aaronic Priesthood committee and the Highland District Boy Scout committee.



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THESE TIMES

(Concluded from page 614)

What does our religious system have to contribute to a developing "science" of human relations, beyond the great and powerful generality (which too few of us comprehend and realize) that the gospel is a revealed scheme which embraces divine experience along this line?

First might be reported the golden rule: Do unto others as you would have them do unto you. This thought is so profound that most of us have never arrived at the edge of meaning of the words, particularly as Jesus' teachings combined the rule with love of neighbor and love of God—the two great commandments.

Second, a related idea is well-expressed. Doctrine and Covenants 38:24-25: "... let every man esteem his brother as himself." An important word here is esteem.

Third, for all who work in Church administration, section 4, verse 5 of the same work, dated February 1829, sets the standard: "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (Italics author's.)

Again in section 121: "No power or

influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned: By kindness and pure knowledge. . . ." (Verses 41-42.)

These standards for the priesthood recommend themselves as good standards for others. It may be hard doctrine for a symphony conductor, an infantry lieutenant-general, or a building contractor to believe that he can get better music, have a better army, or build better houses by substituting persuasion for command-tantrums, long-suffering for oaths and curses, broken batons, or shovel handles. Certainly, "Reproving betimes with sharpness, when moved upon by the Holy Ghost" (verse 43) is allowed; provided "an increase in love" is shown forth "afterwards . . . lest he esteem thee to be his enemy."

Well, I suppose all those who believe they are well on the way towards celestial salvation may pause once or twice daily. We may then examine and see whether we are approximating "gospel standards" in the field of human relations in these times. A city that is set on a hill cannot be hid. Neither can a man.

SOME PROBLEMS OF INTEREST RELATING TO THE BRASS PLATES

(Continued from page 639)

when its capital of Samaria capitulated to Sargon II in 721 B. C. The forebears of Laban may well have fled to Jerusalem to prevent the sacred records from falling into alien hands. Lehi's grandfather or great-grandfather may have left his northern home for Jerusalem in order to prevent his children from intermarrying or making religious compromises with the foreigners brought into the land by the Assyrians. Such a course would not be unreasonable on the part of many devout families.

If the brass plates had been kept by Laban's ancestors in the tribe of Ephraim as early as the united kingdom under Saul, David, and Solomon, it would be of great interest to know their history and that of any other sacred records subsequent to the division which took place after Solomon's death; it will be remembered that the northern confederation of tribes followed Jeroboam and the southern kingdom of Judah remained under Rehoboam.

(I Kings 11:29; 12:24.) What happened to the keeping of sacred records when the Israelites became sharply divided on political grounds—so much so that the two nations were enemies? We remember the religious effects of the American Civil War upon the North and South when we ask the question. The prophets in both nations probably paid little attention to the political lines of division, but it is improbable that all of them had their words recorded in the scriptures of both nations. From the time of the division until the fall of the northern kingdom in 721 B. C., the brass plates may well have been the official scripture of the Ten Tribes. It is probable that some prophets wrote on these plates whose writings may not have been recorded on the records kept in Judah. Were Zenos, Zenock, Neum, and Ezias (I Nephi 19:10; Helaman 8:20) among them? They were all Hebrew prophets known to the Nephties, but their names do not appear in our current Old Testament. It is

THE IMPROVEMENT ERA

also possible that the writings of some prophets in Judah were not placed on the brass plates during the period under consideration, but of this we have no way of knowing. But after the fall of Samaria, in 721 B. C., it is very probable that most Jewish prophetic writings were engraved on the brass plates, assuming, of course, that Laban's immediate forebears came to Jerusalem as we have already conjectured. It is a fact of considerable importance in biblical studies that the Book of Mormon indicates the presence on the brass plates of more scripture than that contained in our Old and New Testaments put together. (1 Nephi 13:23-26.) Considering the fact that these plates recorded Hebrew scripture written only before the year 600 B. C., we have ample testimony to the loss of much scripture between that date and the present time.

When Lehi had searched the brass plates, he was filled with the Spirit, and began to prophesy to the effect that the day would come when they should be made known unto all kindreds, tongues, and people who were of his seed. (1 Nephi 5:17-18.) Moreover, he prophesied that the brass plates should never perish or be dimmed by time. (1 Nephi 5:19.) We know, therefore, that many unknown or hitherto corrupted texts of Hebrew scripture will be restored to the world in correct form. To those of us who are interested in the study of the Bible, this is a comforting and even a thrilling prospect.

WE BUY A BEACH COTTAGE

By Grace Sagre

You said when all the papers were on file,
That we had made a purchase well worth while.

You did not know that this beach cottage place

Was bought that we might give our souls the space

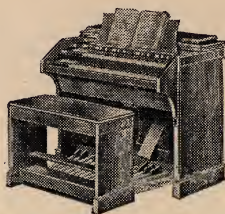
To more than marvel daily at the view.
We bought a strip of sandy shore line—true—

But most of all, we paid for satisfaction
To be a part of the elements' distraction.
We bought a pathway, moonlit, on the sea;

We paid in coin for vast immensity
Of beauty and of solitude and peace;
We owned God's ocean for our hearts' release.

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Self-Punishment

(Continued from page 634)

Vegetable foods do not contain cholesterol.

FATS of any type aid markedly in the intestinal absorption of cholesterol; thus, a low fat diet encourages excretion. In addition, a low fat diet has also been reported to encourage the excretion of bile which is made from cholesterol in the liver.

Major armies of defense, however, are the B-complex vitamins choline and inositol, the essential amino acid, methionine, and possibly a few other substances." These chemicals combine with cholesterol and cause it to be excreted in the kidneys and intestine.

Interestingly enough, our best sources of choline and inositol are whole grain wheat and the leguminous vegetables such as peas and beans.

Dietary deficiency of choline and other such substances is known to result in fatty deposits and accumulation of cholesterol in the liver, a major cause of "hardening" in that organ."

A heart attack may be the first outward evidence of an arteriosclerotic process in a person who has believed himself to be in the pink of condition. Recovery from one such attack puts the patient on notice that his arteries are not as healthy as he had optimistically assumed.

Often it takes a rude awakening to induce us to obey the Word of Wisdom. After a lifetime of ignoring our health in pursuit of pleasure or success, we decide there is nothing to be gained by being "the richest and most well-fed man in the cemetery." We now are open to persuasion on what to eat and what to leave alone, and we are persuaded that the Lord knew what our bodies need when he inspired our Prophet to advise "meat sparingly."

The author bears testimony to the divinity and truthfulness of the Word of Wisdom and believes it is the way to optimal health. Although not necessary for the development of faith in the Word of Wisdom, all reliable scientific data supports it.

Read it, the Lord makes very

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clear his will appertaining to the spiritual and temporal health of his children.

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The World of the Jaredites

(Continued from page 630)

neither the brother of Jared nor his children are ever named. (We are not even told how many sons he had, though Jared's own sons are listed by name.) This once puzzled me, since the brother of Jared is by all odds the most important character in the book. It is, of course, because "he that wrote this" is a direct descendant of Jared (1:2, 32), and not of Jared's brother, and is giving the history of his own line only.

To get involved in Andree's eighty-eight versions of the Flood story, or the sixty-four conflicting accounts of the dispersion listed by von Schwarz, might jeopardize the terseness and brevity that give our little notes their gem-like quality. Let us consign such matters to the decent obscurity of a footnote.* As long as you insist on having the evidence for everything by the way, you cannot object to an occasional reference in small print. The trouble with the Babel story is that we are told so little. A few short enigmatic verses in Genesis are not enough in themselves to justify the dogmatic reconstructions and wild surmises that have raged about the tower. Ether has the support of the latest conclusions, based on Genesis, chapter 10, that when the tower was built, the people had already been "spread abroad in the earth after the deluge" for some time." When our source describes a particular region

(Continued on following page)

*Numbers refer to bibliography at end of article.

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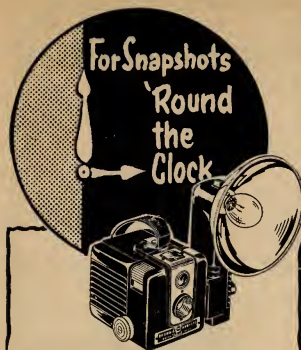
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THE WORLD OF THE JAREDITES

(Continued from preceding page)

as "that quarter where there never had man been" (Ether 2:5), the implication is that men had certainly been in other quarters. Moreover, Jared's people were reluctant to leave their homes, and when they were finally "driven out of the land," they took with them flocks, herds, and seeds of every kind, together with the knowledge and skills (they even took books with them) necessary to establish a great civilization—all these things being the necessary products of a long-established and widespread economy. Civilization meets us full-blown, nay, decadent, in the pages of Ether. One looks in vain for any sign of evolution in the Book of Mormon. This is a red rag to the social scientists, I know, but that is only because social scientists don't read the historical documents, which, if they only knew it, are the inexhaustible field notes and lab. notes of the human race. To those whose view of the world comes from questionnaires and textbooks, it seems incredible that the early dynastic civilization of Sumer, for example, should be so far ahead of later cultures that "compared with it everything that comes later seems almost decadent; the handicrafts must have reached an astounding perfection."⁷⁸ It is hard to believe that the great Babylonian civilization throughout the many centuries in which it flourished was merely coasting, sponging off the achievements of a much earlier civilization which by all rights should have been "primitive"; yet that is exactly the picture that Meissner gives us in his great study.⁷⁹ It is against the rules that those artistic attainments for which Egypt is most noted—the matchless portraits, the wonderful stone vessels, the exquisite weaving—should reach their peak at the very dawn of Egyptian history, in the pre-dynastic period, yet such is the case. It is in the earliest dynasties, and not in the later ones, that technical perfection and artistic taste of the Egyptians in jewelry, furniture, ceramics, etc., are most "advanced." Is it not odd that the very earliest piece of literature surviving in the heritage of western literature should also be incomparably the best? That

the first of all novels and dramas should be still the best? Are not the earliest paintings of the human race to this day unexcelled? Please note that we are only able to pass judgment on those things which happen to have survived from those remote ages: We assume that those people were crude and primitive in all other things, until some of those other things turn up and show them to be far ahead of us. We must admit, for example, that the stone chipping of certain paleolithic hunters has never been equaled since their day; it so happens that stone implements are all that have survived from those people—have we any right to deny them perfection in other things? Is there any reason for supposing that their wood or leather work was inferior? Anyone with a modern education will tell you without hesitation that the earliest weaving of our ancestors *must* have been very crude indeed. But when contrary to all expectations, some of that cloth is actually found, the French experts give it careful examination and declare it the equal of the very finest stuff we are capable of producing today.⁸⁰ The only weapons that have survived from prehistoric times are far more suited for their purpose than a modern rifle. The deadliest of all hunting weapons remains to this day the stone-headed (not steel-headed) arrow. In my recent labors on the marked arrows I had occasion to assemble an impressive amount of evidence on this head.⁸¹ Eyre has recently supplied a good deal of evidence to prove that our "primitive" ancestors enjoyed a good deal more security, comfort, and pleasure in life than we do.⁸² Moreover, as an anthropologist you know perfectly well that backward and primitive people may have mental powers equaling or excelling our own—look at Elkin's Australian aborigines or, if they are too far away, I can lead you to some Indians who in some things can make us feel like cretins. If it would not take us too far afield, I could show you that the dogma of the evolutionary advancement of the human race as a whole is nothing but an impressive diploma which the nineteenth century awarded—*summa*

THE IMPROVEMENT ERA

cum laude—to itself. Modern man is a self-certified genius who, having pinned the blue ribbon on his own lapel, proceeds to hand out all the other awards according as the various candidates are more or less like him.

"Yes," I can hear you say, "but there must have been a long evolution behind all these early achievements." Which is for you to prove, not assume, if you are a scientist. What is certain to date is (a) that their evolutionary background has not been discovered, and (b) that there is no record of subsequent improvement through all these thousands of years. So let the biologists talk of evolution; for the historian it has no meaning.

By now I imagine I have placed you into such a state that you would refuse to read farther even if I had the time to write more. I leave you now with a promise of coming attractions, pending your willingness to carry on the discussion. Be so good as to indicate your reactions to all these words, and I shall conduct myself accordingly.

(To be continued)

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"La finesse des fils est telle qu'avec nos machines les plus récentes, nous ne l'avons guère dépassée." Lacasine, quoted by Moret, *op. cit.* I, 66. The earliest known cloth shows a high degree of perfection. F.-M. Bergounioux and A. Glory, *Les Premiers Hommes* (Paris: Didier, 1945), pp. 319, 346, Pl. xxix.

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"Ed. Eyre (Ed.), *European Civilization* (Oxford: 1934-8), Vol. I, chap. i. "The paleolithic artists," says Moret (*op. cit.* I, 23), "must have lived in a time when they could work with continuity, security, and permanence." We might envy them!

SEPTEMBER 1951



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HALL'S REMEDY

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TODAY'S Family

--- Burl Shepherd, EDITOR ---

Fresh Vegetable Chart (LESSONS IN EATING

for young people away from home)



Waterless cooking method is preferable for all vegetables, except dried peas and beans, but requires heavy pans with tight-fitting lids. Lacking these, use methods shown, endeavoring to have little or no left-over liquids and to use any that do remain.

For steaming vegetables, bring small

amount of water (only enough to prevent sticking and burning) to boil to drive out oxygen before adding vegetable. Then add vegetable—whole, chopped, or shredded—cover, lower heat, and steam until tender.

For other cooking methods see article, "Be a New-fashioned Cook," THE IMPROVEMENT ERA, July 1950.



FRESH VEGETABLES, POTENTIAL FOOD VALUE	COOKING TIME FOR STEAMING (Covered pans)	CARE AND COOKING TO RETAIN FOOD VALUE	HOW TO SELECT
ASPARAGUS Fresh, green asparagus high in vitamins A, B, C, G, (Vitamin A lost in bleaching) Iron, Calcium	About 20 minutes	Keep cool and moist in covered container. Avoid long keeping. Cook on rack with boiling water below, or steam in little water as suggested above	Firm, straight stalks with firm, close buds at tips. Avoid stalks that appear woody or dry
BEANS (dry) Vitamin B ₁ , G Iron Calcium Protein	2-3 hours	Keep in covered jar. Wash and soak overnight; cook in same water. Shimmer gently, using plenty of water as it will cook down	Packaged beans are cleaner than "bulk" but may cost more
BEANS, GREEN (snap and lima) Vitamins A, B ₁ , C Iron, Calcium Protein	20-30 minutes	Wash and scald in colander. Drop immediately into boiling water. Cook and test until tender only, not until soft and mushy. Do not shell limas until cooking time	Pods crisp, well-filled, bright green, free from blemishes. Break to test snap
BEETS Greens contain iron and vitamins A, B ₁ , and C and G Roots contain some calcium, iron, vitamins B ₁ , G	New, whole—30-60 minutes Old—1-2 hours Shredded—20 minutes	Cook whole in large amount of water with roots and part of stem, to retain color. Or shred and steam with very little water. Drop a little vinegar in hard water to prevent discoloring	Young; tops fresh, unwilted. Small, firm, even-sized beets cook more quickly and are more likely to be tender
BROCCOLI Vitamins A, B ₁ , C, G Iron, calcium	10-20 minutes	Wash, peel off tough outer skin, and place in small amount boiling water. Steam gently. Lift out with tongs	Green stalks, tight flowers, fresh-looking leaves
BRUSSELS SPROUTS Vitamins A, B ₁ , C, and G Iron, calcium	10-15 minutes	Trim off dull leaves and plunge into cold salted water 10 minutes before cooking. Steam in small amount boiling water. Avoid warming up	Firm heads with fresh green leaves. Fluffy or yellow leaves are inferior quality
CABBAGE New, green—vitamins A, B ₁ , C and G White cabbage—vitamins C and G, calcium and iron	5-10 minutes	Keep cold, moist, and covered. Steam, in a little water, or cook in milk which can be served with the vegetable. Chopping shortens cooking time	Firm head with healthy, green leaves for best flavor
CARROTS Vitamins A, B ₁ , G Iron Calcium	15-20 minutes	Wash and store in covered container. Slice or shred and cook in a little water. Less food value is lost if skin is "scrubbed" off	Firm, uniform shape, bright color, fresh tops
CAULIFLOWER Vitamins B ₁ , C, G Iron Calcium	20 minutes	Soak upside down in cold salted water 15 minutes before cooking. May be cooked whole in large amount water, or broken up and steamed in small amount of water in less time. Do not cook until mushy	White, firm heads, free from discoloration. Leaves fresh and green. Yellow leaves show age
CELERY, GREEN Vitamins A, C Iron Calcium	10-15 minutes	Clean and wash celery an hour before using. Green celery has greater vitamin values than white. When cooked for soups, etc., use cooking water also	Firm, even stalks, free from bruises. Green celery usually superior in food value

(Concluded on page 678)

SEWING TIPS

By Louise Price Bell

1. When drawing threads from the edge of material to form a fringe, crease the material or run a thread to mark the depth you wish the fringe to be. Slash the material back to this mark every three or four inches. It's easy then to stroke the short ends out with a needle or stiff brush.

2. A nut pick is a handy tool with which to pick out bastings and stitches. The curved, sharp point fits under the stitches easily. Or try using a pair of tweezers. Even the shortest threads come out quickly.

3. When hemming sheets, towels, etc., rub the folded hem with paraffin before stitching. It will stay put without basting.

4. Before hemming the youngster's play dress, sew an inch-tuck with large machine stitches, just below where it will be turned up. This comes on the inside when the hem is finished, and can be let down when needed.

5. If you make your own shoulder pads, place a small amount of your favorite sachet powder in the filling of each pad. It will also make the other clothes in your closet fragrant.

6. When sewing buttons on clothing, try the elasticized thread—the kind used for shirring. This keeps buttons from tearing the material and is particularly good for use on rayon blouses and especially those which button down the back.

7. If you have trouble keeping your pattern pieces together, purchase large Manila mailing envelopes; slit and paste the pattern envelope flat on the mailing one. Then put pattern pieces inside the larger envelope. Any necessary adjustments, suggestions for materials, or special alteration notes, are written on the new envelope.

8. When patching boys' overall legs, put a magazine inside the leg. It helps to keep both patch and garment smooth while you sew.

9. Are your scissors dull? Cut a square of sandpaper into strips. When you're through the scissors will be sharp again.



FRESH VEGETABLE CHART (Concluded from page 676)

FRESH VEGETABLES Potential Food Value	COOKING TIME FOR STEAMING (Covered Pans)	CARE AND COOKING TO RETAIN FOOD VALUE	HOW TO SELECT
CORN Vitamins A, B ₁ , C, G Iron	5 minutes	The sooner corn is cooked after being picked, the more tender and flavorful it is. Immerse in boiling water. May be steamed in little water or cooked waterless, but cooking time is lengthened	Bright green husks and fresh brown silk. Kernels close, firm, and milky
CUCUMBERS Vitamins B ₁ , C, G	5-10 minutes	Keep in chilled place; slice with skin on	Firm and bright green. Round ends less wasteful
GREENS: *SPINACH, KALE, SWISS CHARD, MUSTARD, TUR- NIP GREENS Vitamins A, B ₁ , C, G Some K Iron Mustard and turnip greens also high in calcium	Spinach, mustard or turnip greens 8-10 minutes. Others, 20 minutes	Soak a few minutes in lukewarm water. Drain. Rinse three or four times in cold water to remove sand. Shake leaves well, and drop into very small amount of boiling water. Cook covered	Leaves fresh, crisp, tender
LETTUCE SALAD GREENS Vitamins A, B ₁ , C, G Iron Calcium		Store in cool, dry, air-tight place. To clean, cut out core with sharp knife and let water run into separate leaves. Shake well	Green leaf lettuce has higher vitamin, mineral value than white lettuce
ONIONS Flavor is chief value Vitamins B ₁ , C	Small, 10-15 minutes Large, 30-40 minutes	Store in cool, dry place away from other food. Steam or bake	Small, firm onions usually more economical where only little is used for seasoning. Spanish and Bermuda onions sweet and mild
PARSNIPS Some vitamins B ₁ , C, G Iron, calcium	20-30 minutes	Scrub and cook in small amount water until tender. Slip off skin, cut lengthwise; remove core, if tough	Choose crisp, medium-size parsnips
PEAS, DRY Vitamins B ₁ and G Iron Protein	about 2 hours	Prepare same as dried beans	Packaged peas more sanitary, but "bulk" peas less expensive
PEAS, GREEN Protein, some carbohydrate Vitamins A, B ₁ , C, G Iron	10-25 minutes	Keep in pods in cool place until used. Shell, drop into small amount boiling water and cook until tender <i>only</i>	Pods green, unspotted, velvety, well-filled
PEPPERS (green) Vitamins A and C Iron	Diced, 10 minutes Whole, 20 minutes	Wipe off, store in covered container in ice box. Cook whole, or dice and steam in small amount water, milk, or bacon drippings	Firm skin, bright green color, no blemishes
POTATOES (white) Some vitamins B ₁ , C Iron and calcium	20-30 minutes	Store in cool, dry place. Cook whole or cut in half in small amount water, with peelings on; skins easily removed later	Clean, smooth, firm. Maine and Idaho potatoes for baking (Even size for even cooking)
POTATOES (sweet) Vitamins A, B ₁ , C, G Iron Calcium	20-30 minutes	Store in cool, dark, dry place. Steam in small amount water, or bake	Dark yellow potatoes are moist; light ones dry and mealy. Avoid black spots and wrinkled ends
RICE (brown) Vitamins B ₁ , G Iron	30-40 minutes	Cook in double boiler, or simmer in heavy pan at low heat, with 2 cups water and 1 tsp. salt to 1 cup rice. Do not stir or wash rice after cooking	Sealed boxes most sanitary. Bulk rice cheaper. Brown rice higher in nutritive value than white
SQUASH Cymlich (summer) A, B ₁ , C, G Hubbard (winter) A, B ₁ , C, G Iron, Calcium	10-20 minutes (summer) 20-30 minutes (winter)	Steam or bake. Wash, but do not peel summer squash. Cook in small amount water. Peel winter squash	Fresh firm skin, heavy feeling for summer squash—thick hard rind for winter squash
TOMATOES Vitamins A, B ₁ , C, G Iron Calcium	5-15 minutes	Little vitamin destroyed in canning. Vitamin loss on exposure to heat and air. Cook in little water; be sure to cover	Firm, glossy skin, heavy feeling with thin skin. Let green fruit ripen at room temperature
TURNIPS AND RUTABAGAS Vitamins B ₁ , C, G Calcium	15-20 minutes	Cut in pieces or shred and cook in small amount water. Do not peel, unless peelings tough	Roots smooth, heavy; solid feeling—not hollow; avoid spongy roots

*Spinach, beet greens, Swiss chard, rhubarb, all contain oxalic acid which is generally considered to make their calcium unavailable.

HOMEMAKER'S BOOKBACK

THE NUTRITIONAL IMPROVEMENT OF LIFE

(Henry C. Sherman. Columbia University Press, New York. 1950. 270 pages. \$3.75.)

"A HIGHER order of fitness" is the aim of modern nutrition studies, according to this author and widely known food chemist who has played an important part in the progress of nutrition during the past half century. He has written here a panoramic review of scientific effort in this field from the nineties to the present time; then he has analyzed the meaning of this work as it affects length of life, health, and happiness. "Wisdom lies in nourishing ourselves at least largely on natural foods," he concludes, in emphasizing the danger of tampering too greatly with what nature has provided, considering how little we know about the nature of food and its relation to human health.

The book covers the field briefly but in readable style. It carries a twenty-two page bibliography for those who might be stimulated to further study.

—B. S.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Those who have little puffed sleeves to iron will find the task easier if they fold the puffed sleeve so that the cuff is in the armhole, then iron from crease to cuff and from crease to top of sleeve.

Mrs. C. W. J.
Arcadia, Fla.

To clean and wax linoleum floors in one operation, pour a teacupful of liquid wax into the mop water. Clear, warm water should be used.

B. W.
Thermopolis, Wyo.

To make faded shag rugs look like new, select a deeper shade of dye than the color of the rugs, fill the washer with hot water and the same amount of washing powder used for washing; put the dye in the suds, turn for a second to mix well, place rug in washer. This will not only restore a beautiful even color, but will also clean your rug.

B. S.
Salt Lake City

Instead of buying a preparation especially for killing unpleasant odors, pour about four drops oil of peppermint into a bowl and add boiling water to it. It kills odors and freshens the air as well as anything.

Mrs. A. M.
Luther, Mich.
SEPTEMBER 1951

Star-Kist Tuna Wins 3-to-1



Preferred in Thousands of Taste Tests

Actual taste tests were conducted in 24 cities and towns from coast-to-coast. Through the cooperation of church groups and women's clubs, homemakers sampled the 3 nationally advertised leading tuna brands. Food experts then made identical comparisons. Results were audited by independent Certified Public Accountants. In thousands of these unbiased side-by-side taste

tests both homemakers and food experts preferred Star-Kist 3 to 1!



Buy **SOLID PACK** or **CHUNK STYLE** same quality packed two different ways!

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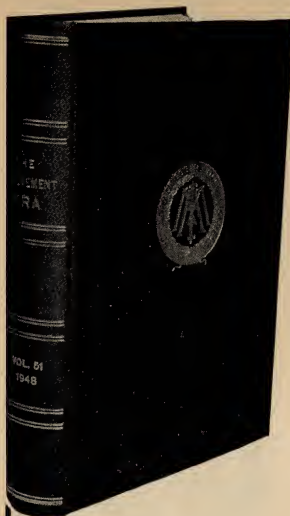
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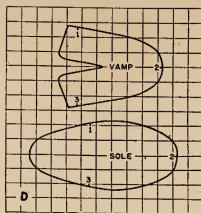
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DESERET NEWS PRESS

6-8 So. Main St.
Salt Lake City

ONE who seeks a creative but inexpensive hobby might well gather up the family felt hats which are discarded annually and try re-making them into such useful items as slippers, belts, calots—or even suspenders.

Easy-to-make scuffs, for instance, can be created from a big felt hat and will give much useful wear. The felt must be pressed flat and cut out by pattern (Fig. 1) into size needed. Then two more soles and vamps may be cut from plaid



gingham or other colorful matching material for lining. The felt and cloth should be quilted together and edges bound with the lining material for reinforcement and trimming. Then the vamps and soles are sewed together by machine just inside the binding.

As far as sewing is concerned, felt can be cut and sewed as easily as cloth, by hand or by machine. Seams need no finishes, for there is no raveling. Wearables, such as bedroom slippers, should be roomy, and may be reinforced with cloth, leather, or another layer of felt. Edges of felt articles may be neatly finished by pinking.

Felts are made of fur, wool, or cotton, but cotton felts are usually not worth re-using. If you've collected a few hats and wish to put them in shape for cutting and sewing into new articles, the following suggestions will be helpful.

Cleaning the felt: Sometimes felt hats can be cleaned and brightened by a good brushing with brush or sandpaper. If faded, they may be turned wrong side out. Dry cleaning fluid will take out grease spots and remove dirt; good quality felt may even be washed in warm soap-suds. Handle gently while cleaning—the felt may pull apart with rough treatment.

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.



Fig. 1. Scuffs from an old felt hat. On the pattern, one square equals 1 inch. Draw lines 1" apart on plain wrapping paper and chart pattern as illustrated.

Blocking and Molding: Steam and a hot iron will stretch, shrink, or mold felt. A hat may be flattened by folding it in half, covering with a wet cloth, and pressing with hot iron. When felt is flat, let it dry and brush it. Conversely, it may be rounded, as for the toes of slippers, by running a gathering thread along the edge and gathering in to right size. Then steam-press it over a padded mold (or padded bowl) and the fullness will shrink in.

Long, straight strips of felt for bandings, belts, suspenders, are made by cutting a strip of desired width round and round the hat. Pin the strip straight on the ironing board with inside curve taut. The other will be rippled. Then steam-press, and rippled outer edge will flatten. (See Fig. 2.)



Fig. 2. Cutting long, straight strips of felt for bandings, belts, suspenders.

THE IMPROVEMENT ERA



Fig. 3. Felt calot and suspenders will add new life to an old school outfit.

Novelty felt belts can be made from smaller pieces of felt. One idea is to draw a small leaf design and cut out enough leaves from felt to make the belt. Lap them over each other and sew them to a narrow grosgrain ribbon or strip of matching dress material. Or punch eyelets in the ends of the motifs and thread them onto flat braid or cord. A few stitches on underside will hold motifs in place. Fasten this belt with a strong hook and eye or with ties of braid or cord.

What girl or boy wouldn't like a felt calot? (Fig. 3.) Steam-press felt flat and cut it in sections; punch holes about one-fourth inch from edges and lace sections together with colored felt, leather, tape, or shoestrings. Put a top trimming on it by winding a strip of the lacing round and round, catching it with needle and thread as you wind or roll a small rectangle of felt, stitch it fast, and tack it to top of calot. To hold the cap in shape, sew a strip of grosgrain ribbon around inside edge of the calot.

Gaily-trimmed felt suspenders that will give new life to old school skirts, useful coin purses, handbags, gloves, mittens, and other items that strike the fancy will also provide ways to make new novelties from old felt.

Reference: Subject matter and pictures from "Make-overs from Leather, Fur, and Felt," U.S. Dept. of Agriculture, Misc. Pub. 614, by Clarice L. Scott. 1946.

SEPTEMBER 1951

What you can't say in words...
now comes in a package...

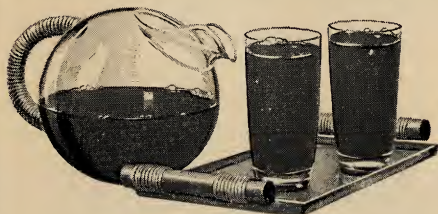
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Faye Baldwin's HOUSEHOLD HELPS



Faye Baldwin
Vano Home Adviser

Feel lucky to be alive? Well then, make the most of it! Don't be a housework drudge, when you can use time- and work-savers like Vano Liquid Starch and Powdered Bleach. The smart homemaker cuts corners to win more leisure.

PLAN YOUR WORK AND HAVE MORE LEISURE

Sort clothes before washing; make separate piles of table linens, bed linens, hand towels, bath towels, wearing apparel, handkerchiefs, stockings, silks and rayons. Hang clothes in the same order. Save time and trouble when you fold and put them away.



HERE'S A TRICKY LITTLE QUICKY

Want to dry your best dress out-of-doors? Use two coat hangers, and reverse one so the hooks form a circle. This way, your dress won't blow off the line!

IS IT TRUE WHAT THEY SAY ABOUT VANO?

I've had many letters asking "is it true that I can mix colorfast washables and whites in the same tub?" If you're using Vano Powdered Bleach, of course the answer is Yes. Just remember the rule: if you can wash it, you can Vano-bleach it. Follow the manufacturer's directions on all things, tho. If a fabric can't stand soap, it won't do any better because you add Vano! Give careful attention to the heavily soiled parts such as collars, cuffs and hems. Use a small stiff brush with heavy suds and Vano Powdered Bleach. Rub briskly before putting these extra-soiled garments in your wash. Rinse your clothes well to remove all soap.



GROWING BABY IVY

The dainty, small-leaf Petite Ivy has taken Western homemakers by storm! The Vano folks offered 3 Petite Ivy Plants for one Vano boxtop or label and 25c—and got thousands of requests. And no wonder! These plants sell for about 35c each! Send any Vano boxtop or label and 25c for your 3 plants to Vano Ivy, Dept. S-1, Los Angeles 54. Ivy is shipped live, ready to plant.



IF YOU'RE NOT USING

Vano

YOU'RE WORKING TOO HARD!

The Richer Life

(Concluded from page 645)

marriage and the rearing of a good Latter-day Saint family and should take those courses in high school and college that will best qualify me as a good homemaker.

I should also strive to learn and understand those things which make life richer and more beautiful.

If the time ever comes when I have to earn a living myself, it is important to receive training for a vocation. Being able to teach school or work in an office may sometime prove very helpful and necessary. Thus, I should plan on going to college, if I can, and graduating. By so doing, I am enlarging my interest and also increasing my ability to do worth-while things. I am better qualifying myself to enter a grownup world and to meet its challenging problems in a self-confident and mature way. It is now my responsibility to choose the best education possible, and thus to make my life happier and more worth while.

As young Latter-day Saint girls, we do have a rich heritage. We've been greatly blessed in being members of the true Church of Jesus Christ. We come from good Latter-day Saint homes where we've been taught what true happiness is and how we can obtain it. It all depends now on the choices we make as to whether we enjoy the happiness that can be ours.

REASSURANCE

By Mabel Law Atkinson

DEATH could not hold your love away from me.

Though it should close and bolt its heavy door.

You would come winging back, joyously

Together—through the years—our hearts would soar.

Beside the moon-lit river, I would hear Your voice in words of love still speaking low;

Each winding country lane would bring you near;

Cicada call; the sunset's flaming glow; Our garden where we dreamed at close of day;

Our path of steppingstones a rainbowed sky;

The little church the killdeer's plaintive lay;

The music of a new-born infant's cry . . . So would you live and be with me each hour.

Upon love's memories, death can wield no power.

Grand way to start the day!



THE IMPROVEMENT ERA

The Signpost

(Continued from page 631)

With the strange intuition of husband and wife, Dave must have sensed something of the conflict in her mind. Standing, waiting for the snack to be wrapped, he offered, "I think I have some idea of what you're driving at besides me being tired. It's not a good example to the kids, sawing stair stringers on Sunday. But I can't see that a couple of hours' work makes much difference."

It wasn't good enough.

She kissed him good-bye, still withdrawn and silent. Afterwards, making the beds and tidying the house, she tried to put her thoughts in better order. Even to herself, she found it strange that something within her suddenly put such importance on Sunday as a day of rest and worship. Only a few years ago she would have thought nothing of sitting at the sewing machine making pajamas for the boys in the peaceful interlude while Dave took his sons to Sunday School. What had happened to make her so conscious of the wisdom of God's law? Nothing miraculous had occurred, no visions, no sudden exalting rebirth of faith.

She had gone to Sunday School with her sisters and grown through childhood in the security and unquestioning acceptance of her religious teaching. Christmas was a wonderful babe in a manger, and God was a great love whose laws we must obey. Spring always came, and twinkling green leaves unfailingly appeared on the trees, and the earth was there for her to live in.

And then there was high school, science, elementary chemistry experiments. There was a war and a strange unwilling questioning within her. With the piercing eyes of youth she began looking again at the things which had been taken for granted. On one hand there was a deep thrill of wonder that a Mighty Hand effortlessly held the terrible and wonderful energies of the world, this earth, and the staggering array of planets in the blue infinity.

And on the other hand were the relentless questionings of a growing intellect—why the obscurities of the Old Testament, why the

(Continued on following page)

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The engines in most of the new model cars require powerful motor fuel. Utoco Gasoline is ever meeting this need through constant research, exhaustive tests and continual improvements.

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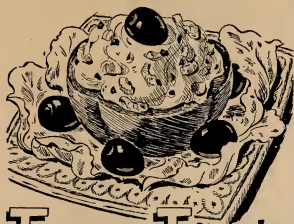
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Tomatoes Toreador

—a salad that's as decorative as it is delicious. Brilliant red tomatoes and gleaming black ripe olives give it vivid color. Chopped ripe olives add a subtle new flavor. It's a salad to serve with pride...to be received with pleasure.

TOMATOES TOREADOR

1/2 cup chopped ripe olives	2 tbsps. chili sauce
1 (7 oz.) can shrimp	1 tsp. lemon juice
2 diced, hard cooked eggs	6 tomatoes
1/4 cup diced dill pickle	Crisp salad greens
1/2 cup diced celery	Ripe olives
1/2 cup mayonnaise	for garnish

Combine chopped ripe olives, shrimp, eggs, pickle and celery. Blend mayonnaise with chili sauce and lemon juice, and pour over olive mixture. Hollow out tomatoes and fill with mixture. Serve on crisp salad greens and garnish with whole ripe olives. Serves 6.

NOTE: Ripe Olives are now—

- Ready Chopped
- Easy to use
- Economical, too!

Look for chopped ripe olives on your grocer's shelves—in small convenient cans that cost only pennies. Keep them handy on your cupboard shelves. Now that ripe olives come ready chopped, they're so easy to use—in so many ways!



Abacadabra! Presto! Ping! It takes a touch of magic to make a basic recipe your very own "specialty". And if you would be a sorcerer with the saucepan,

here's a suggestion: Use chopped ripe olives generously. Put them into cheese and egg dishes. Try them with seafood, meats and Mexican dishes. Add them to meat loaves and to your sauces. And they're magic morsels mixed with appetizers, too!

For more mealtime magic, send for "Elegant but Easy Recipes with California Ripe Olives". It's brimful of practical ideas. And it's free! Write to Olive Advisory Board, Dept. T-9, 16 Beale Street, San Francisco 5, California.



The Signpost

(Continued from preceding page)

seeming contradictions of Church teachings? With the persistence of the young mind she must not simply accept what had been taught, but search for herself the meanings and reasons of the ageless laws.

For a time she stopped going to Church. In the busy routine of the young woman she found time to read books of value; often there was a sermon in the newspaper; sometimes she met and spoke with a person of great character.

And one day she went to Church again and wept a little because here was everything she had been searching for, after all. It had only taken a little more living. Somewhere in the years of love and work, planning for a family and rearing of her children she had matured sufficiently. There were still stones to add to the mosaic of her faith, but the years would be fruitful. The time might yet come when she could say to David unself-consciously, "Let's keep Sunday as the Sabbath, as it was meant to be."

But as she helped dress the boys for Church she felt ineffectual and weak in her cowardice. What good did it do to thrust sermons down a man's throat if he resented them?

Her mind wandered during the service. Walking home with Harry and Bob, she felt lonely and hungry for her husband's company.

During lunch she tried to focus on his side of the argument. She could not have asked for a better husband—loving, generous, and ambitious to earn the needs of his family. He had stayed at the plant four years when the work was unsuited to his capabilities, simply because that work provided security for his wife and sons until his own plans developed.

Now he grasped the opportunity to embrace those plans, the prospect of a bright and challenging future. There had been delays at the beginning and small legal difficulties; at last he could work at his own competent speed to renovate the shop in preparation for the new beginning. Everything took longer than planned. They could not afford to hire a contractor. There were only the weekends in which to work.



I've got 3 good reasons for buying Nalley's Beef Stew



It's chock full of beef

—lean and tender and chunky; browned and simmered in rich juice, blended with



Fresh garden vegetables

—potatoes, carrots, and onions; crisp, fresh-picked to give



Old fashioned flavor

—to which Nalley's add a special chef-blended gravy to bring you the best Beef Stew you have ever tasted!

QUICK—SIMPLY HEAT AND EAT



Meatiest
Beef Stew
you ever
tasted!

IF IT'S
NALLEY'S
IT'S GOOD

At three o'clock she thought, right after lunch, you promised, didn't you? At four she looked at the clock uneasily. At five she was telephoning the neighbor next door.

"Carl, do you think you could possibly run me down to the shop? There's no answer there, and Dave was due home a couple of hours ago."

As Carl swung his car in front of the house, she hesitated almost unconsciously in the bedroom and drew the flashlight from Dave's sock drawer. If Carl thought the presence of the flashlight in her hand was a little melodramatic, he made no comment. They drove the short distance to the shop.

She had not stopped to consider whether the door might be locked or open. The handle turned easily, but Dave was not in the shop. She called out tensely, "David!"

There was a small sound from the back, followed by Dave's voice. She picked her way over the clutter of lumber to the open stair-well. Her heart hammered in fright as she swept the flashlight through the opening down to the dark cellar floor. Dave was propped uncomfortably against a post, his face a haggard gray-white in the eerie light.

Carl had come in behind her. As they quickly lowered a ladder to the cellar, Dave said softly, "I think I've been lucky." For a moment she wondered if he were delirious, but the next minute he repeated, "I've been lucky. I think I've only sprained my ankle."

She followed Carl down the ladder, her whole body now shaking violently with mingled shock and relief. It was a nine-foot drop to the concrete cellar floor. He could have broken his back or fractured his skull.

He was exhausted from the pain and waiting. His ankle had swollen enormously, and he was shivering with cold, but there did not appear to be any other injury, after all.

Carl suggested a stretcher to lift him from the cellar, but he managed his first joke then. "I'm too cold to wait for a stretcher, boy. My one leg is all right, my spine is fine. You give me a hand up the ladder, Lois can push from behind. I'll make it."

It was an excruciating, agonizing
(Concluded on following page)

Wurlitzer... first choice for your Church



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OGDEN, UTAH

The Signpost

(Concluded from preceding page)
climb, but he made it. At the top he fell into a chair, unable to move farther.

Four hours later Lois was putting the tired boys to bed, telling them how Daddy had been tired and stumbled over the edge of the stairwell while he was starting the new stairs, how they had labored to get him up from the cellar, about the passerby who helped carry him to the car, and then the long waiting at the hospital for the results of the x-rays, the vast tingling relief of good news, and then the final waiting before they could bring a bruised and bandaged Daddy home again.

He was in his own bed now, grateful to be home and grateful for easing of his pain. At last the boys were asleep, and she wearily turned to the bedroom where he lay dozing. She sat beside his bed, and after a time she became aware that he was awake although his eyes remained closed.

The room was quiet and warm and comforting. His eyes opened, and he smiled at her.

"I had a lot of time to think while I was lying down there," he said slowly. "Lois, do you believe in a vengeful God?"

She caught her breath. "No—no, I don't, Dave. To me, God is love."

He nodded as if she had said something very natural. "That's about the way I feel, too. You know, I'll admit that in the first shock of it I remembered what you'd said about not wanting me to work Sunday, and I wondered if I was being struck down in punishment. And then after awhile, when I could tell nothing was broken, I sat there and wondered how in the world I'd escaped breaking my leg or smashing my head on the floor.

"No, honey, I don't believe in punishment like that but, call it superstition if you like, I do believe in signs. I think there's a signpost put out every now and again, and we're meant to read it. As far as I'm concerned, this signpost was as plain as day."

He smiled again, and his tired face was very content. "How about us both taking the boys to Church next Sunday?"

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Joseph Fielding Smith

(Concluded from page 627)

is far and affectionately known for the sweetness of her singing.

These are his children, who are pictured on these pages (see pages 624, 625, 626, 627): Mrs. Josephine S. Reinhardt, Mrs. Juliana S. Hart, Mrs. Emily S. Myers, Mrs. Naomi S. Brewster, Mrs. Lois S. Fife, Joseph Fielding Smith, Jr., Mrs. Amelia S. McConkie, Lewis Warren Smith (deceased), George Reynolds Smith, Douglas Allan Smith, and Milton Edmund Smith. President Smith has nineteen grandsons and twenty-one granddaughters. All of his sons have served on missions and all of his married children have been married in the temple. Four of his sons served their country in the armed forces in World War II, in which one of them, Lewis, lost his life on foreign soil. The faithfulness and devotion of this family, and their honest and upright citizenship is a tribute to their father and to the mothers who in faith shared their early teaching and training.

In the Smith home on Douglas Street in Salt Lake City, family and friends alike receive an open-hearted welcome. And it is here that we see Brother Smith as the father and grandfather and husband of many talents and of much devotion—as the father who attends the bedside of the sick, who performs early and late, at all hours, many kindly services, who counsels with his own and others on personal problems, school problems, social problems, spiritual problems.

There are also those who know him as a confiding friend and counselor in his office. There are those who know him as a storyteller of impressive sincerity. (And there are even some who know him as the "baby sitter," which he often has been for his children and his children's children.) There are those who know the quickness of his humor, the tenderness of his heart, the sympathy of his soul.

He loves life, and he has shown by his life that he loves truth, that he loves the Church, and that he loves his Father's children. And he is, in turn, not only admired and respected, but also loved for his sterling qualities of character, and for himself.

SEPTEMBER 1951



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Your Page AND OURS

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Dear Editors:

I WAS very much surprised when I found a copy of your magazine in my letterbox the other day. It was a very great pleasure for me to read it, and I did from cover to cover. The name of G. A. Smith was not unknown to me, as once in a while I had a copy of your ERA in my hands.

The best I liked was the creed of G. A. Smith, and I only wish that many people would have that creed of his. Only a thoroughly good heart would have it and live accordingly to it.

Once I lived in the U.S.A. and honestly, it was the best part of my life.

If it is possible for you to send me a copy every now and then, I would appreciate it very much.

Once more many thanks.

Very sincerely,
Heinz Lischke

Chip-Yang-Ni, Korea

Dear Editors:

THROUGH your untiring efforts in making THE IMPROVEMENT ERA one of the great Church magazines, you are extending "the voice of the Church" to those who are thousands of miles away.

I want to congratulate you for the work you are doing in printing THE IMPROVEMENT ERA and sending it to those of us who are so far away. At times it is our only contact with the Church.

Sincerely yours,
Cpl. Therman L. Cook

Sparks, Nevada

Dear Editor:

I RECEIVED your check in payment for my verses "Mountain Aspens." I wish to thank you for the check; also the very nice letter of acceptance which you sent deserves a word of appreciation.

We writers of lyrics like to see our verses published in a magazine such as yours, one that reaches a class of people who enjoy and love beauty and whose eyes are lifted to the good and clean in life. . . .

Thanking you again,
Sincerely,
James W. Magee

Idaho Falls, Idaho

Dear Editors:

WE think the ERA is tops. I especially enjoy the poetry section. Every once in a while I find poems of some of the people I have met at writers' conventions, etc. One such was Bess Foster Smith of Weiser, Idaho. She published my first poem in the *Idaho Statesman*, several years ago.

Continued success in your project,
Sincerely,
Afton Dale



Aaronic Priesthood Members and Mia Maids Active in Florida



Aaronic Priesthood members and Mia Maids receive their annual awards at the Rose Ball held at the Wescanett Ward, Jacksonville, Florida. Pictured from left to right are: Elsie Starling, Florida Stake Y. W. M. I. A. president; Nona Copeland, Shirley Copeland, Carolyn Copeland, Mia Maid girls; Agnes Davis, Y. W. M. I. A. teacher; Shirley Griffin and Elsie Copeland, Mia Maid girls; Estelle Davis, Y. W. M. I. A. ward president; James N. Copeland, first counselor in the bishopric; Frank Copeland, member of the Aaronic Priesthood; Bishop William F. Boxe; Theodore Brannen, member of the Aaronic Priesthood; and Eugene O. Davis, second counselor in the bishopric.

THE LIGHT TOUCH

A small boy came home from school saying that he had to copy everything from a neighbor because he couldn't see the blackboard.

His mother took him to an eye doctor who made an extensive examination. Finally turning to the mother, the doctor said: "Why, this child's eyes are completely normal." Then turning to the boy, he asked: "Just why can't you see the blackboard?"

"Because the kid that sits in front of me is too tall."

A speaker had warmed up to the subject of conservation. "I don't suppose," he glowered at his audience, "that any of you has ever done a single thing to preserve our timber." "I shot a woodpecker once," came a meek reply from the back of the building.

"Johnny, give me a sentence containing the word 'I,'" said the teacher.

"I is," Johnny began.

"No, no," she cut him short, "it is always, 'I am.'"

"All right," Johnny shrugged his shoulders. "I am the ninth letter of the alphabet."

The government official had advised the farmer to collect his livestock of every description and have them branded. "I suppose that's going to be all right," said the farmer, "but honest, mister, I'm going to have quite a time with those bees."

Four Golden Gleaners In One Family

Mrs. Leland Harris of Lovell, Wyoming, an honorary Golden Gleaner, and her three daughters, all Golden Gleaners, attended the annual Golden Gleaner banquet during June conference. Pictured left, they are Mrs. William Hareling of Lovell; Mrs. Harris; Mrs. Merrill Asay of Lyman, Wyoming; and Mrs. Mel Harris of Salt Lake City.

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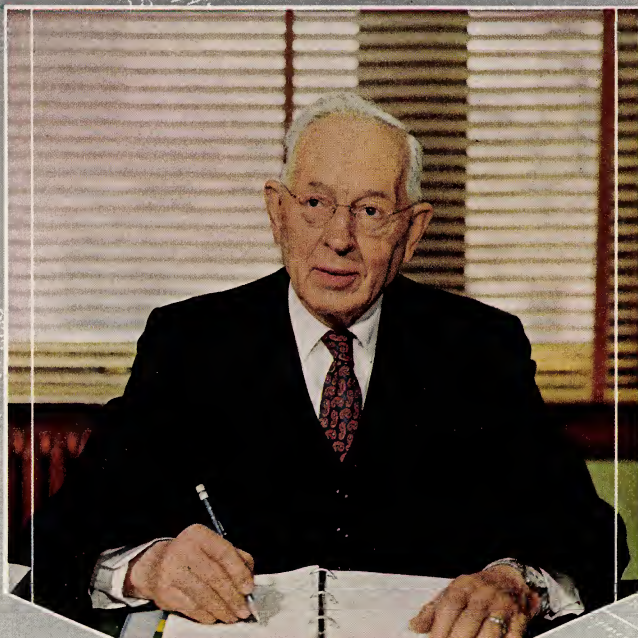
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The spires of the majestic Salt Lake Temple and the pen of the historian perhaps symbolize the activities for which President Joseph Fielding Smith is best known. He has capably filled many important posts, including his duties as an Apostle, as historian and writer, President of the Salt Lake Temple, and President of the Council of the Twelve in the L. D. S. Church.

Among his many other duties, President Smith is also a director of Beneficial Life, where his wisdom is much welcomed.

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